CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, APRIL 13, 1844. VOL. XXIII.—NO. 15.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XIX.

SUPPLEMENTARY NOTES.

UNITARIANISM. HOPKINSIANISM.

The controversy of 1815 forced the Unitarians to take position as a distinct denomination of Christians; that of 1820 gave them compactness and conspicuity. The lines of demarcation between them and the Orthodox Congregationalists were then, by the latter, drawn straight and definite. The watchword was, 'No fellowship with Unitarians. They are apostates from the true Gospel.' Ministerial exchanges were now declined *generally*, as they had been, hitherto, *partially* and increasingly. A considerable number of the orthodox clergymen would have liked to continue the fellowship with old and esteemed neighbors. But they were compelled to go with the multitude. The exceptions were few and far between. One good man, the late Mr. Tompkins, of East Haverhill, while the subject was under discussion, in the association, insisted on the enjoyment of his liberty; his right to be charitable; and said, 'that in reviewing his life through, he found many things to disprove and regret, yet he never had lamented an act of forbearance and charitableness.'

The 'modus operandi' of conducting the war was now changed. The plan was to entrench and fortify their own camp; neither to give, nor to take an open battle; to impress upon the minds of the people the conviction—rather the prejudice—that Unitarians are essentially corrupt, and to strengthen, as much as possible, their own cause by getting up revivals, prayer meetings, protracted meetings, religious excitements and other like things. It was openly said, though not by way of confession, that forensic controversy with heretics did no good; that it always had done harm. And this policy has had its effect. The minds of the people, in connection with old societies, have become exceedingly and unreasonably prejudiced. They have received the impression that there are doctrines of truth which cannot be safely and advantageously discussed, even by the most enlightened and talented men: that old doctrines should not be touched, but retained quietly and steadfastly: that all inquiry should be on one side,—for the number of proofs, not for the strength of objections: that every believer in what is styled orthodoxy, is pledged to abide by his belief and cannot swerve from it without incurring the guilt of apostacy.

It was the lot of Dr. Channing, notwithstanding his aversion to controversy, to start another public discussion. In his 'Election Sermon'—the theme of which was spiritual liberty—he spoke powerfully of that description of thraldom to which society might be reduced by the force of public opinion, when this was unjust to truth and bitterly censorious upon men of enlightened and pure character. His remarks were so graphic that their application was, by all, well understood. Those who felt themselves chastised by them, censured Dr. C. for descending to so small a topic. They pronounced it peevish and undignified. It was, said they, but a small affair, and a Unitarian should be ashamed to make up a wry face for only being denounced as an absconder from the school of Christ. Prof. Stuart again took up his pen. He thought the holy ark had been touched by a profane hand: endeavored to make it apparent that Dr. C. had exaggerated the case and that Unitarians had no right to complain. This document, which was in the form of a letter to Dr. Channing, received an answer from Rev. Bernard Whitman. Mr. W. by a large citation of particular cases endeavored—and it was thought successfully—to evince that much injustice, together with want of Christian candor, had been received by Unitarians and by liberal men, yet remaining among the orthodox, from their Christian brethren. Mr. W.'s book was reviewed and confronted in 'the Spirit of the Pilgrims.' In reply to which he wrote his second book; reviewing his former ground and making additions by the record of new cases of what *he* called persecution, though they who wrought it, might call it righteous and wholesome *discipline*.

Unitarians have cause to be proud—if such a sentiment be ever justifiable—of the literature which—during their yet infantile existence—their denomination has produced. They have already put forth hundreds of volumes. The works of Worcester, Channing and the Wares; of Norton, Palfrey, Sparks, Dewey, Ripley, Brownson, Brazer, Emerson, and a multitude of others, scarcely less distinguished; published within the last twenty-five years, and covering more or less the whole ground of sacred literature; besides much in the secular departments of letters; would, of themselves, constitute a handsome and richly furnished private library. And can any other religious denominations as justly say this?

The Unitarians of New England are now, and ever have been, disagreed in their religious views. This fact, however, is no just cause, either for wonder or regret. It is but the spontaneous fruit of moral freedom in connection with human ignorance. Those who are the most *free* and *willing* to learn truth and to unlearn error, will, of course, have among themselves, the greatest variety of declared opinions. Such, concessedly, is the fact in every other department of inquiry and knowledge. And why should it not be such in religion? You will say, perhaps, because religion is a matter of revelation. But this revelation has never yet been fully understood. Though the dawn has come, and the sun has risen; it has not yet ascended to its meridian. 'God has yet more light'—said the excellent Mr. Robinson—'to shed forth upon His church and people.'

We distinguish the Unitarians of the present day into four varieties. 1. *The Conservatives*; 2. *The Transcendentalists*: 3. *The Revivalists*; 4. *The Liberalists*. Those of the first variety remain much as Unitarians were, at the beginning, twenty-five years ago; and maintain nearly the same ground as that so conspicuously marked out by Dr. Ware, in his discussion with Dr. Woods. Many, if not most of them, are Arians. In numbers they surpass, probably the collective whole of all the rest. Their organs are the 'Christian Examiner' and the 'Christian Register.' The second variety are modern Platonists; who, like their numerous predecessors all along up the stream of olden time, believe that their surest knowledge is that of things upon which neither their senses, nor their reason, nor their experience have ever acted: that man possesses a better faculty for knowing truth, than his understanding; it lies in his *ideality* and *consciousness*. The organ of the Transcendentalists is 'The Dial.' The third variety consists of those who wish for more religious *feeling*, *sympathy*, *excitement*, *social communication*. They make less account of old doctrines and outward forms, than their conservative brethren. Their public organ is 'The Christian World.' Variety the fourth is composed of those who profess to aim at further progress.—They would interpret, and make use of the Holy Scriptures, without bias and prejudice; examine them in the light of reason and experience; treat them as other documents of antiquity; sift the chaff from the wheat and hold fast that which is good. Of this class Mr. Theodore Parker is the most prominent man.

HOPKINSIANISM.

Though Hopkinsianism be now nominally dead, it nevertheless, yet lives in its influences and effects. The present orthodoxy of New England is as much the child, as it is the successor of Hopkinsianism. There is now a marked difference between the orthodoxy of the North and that of the South, in the United States. The former is much more mild and enlightened than the other. And this fact is due to the meliorating influences of Hopkinsianism. And so, likewise, the existence of a new school in the Presbyterian church. This school is the offspring of New England Divinity. It is modified Hopkinsianism. And then, also, the Taylor school in Connecticut. The Hopkinsians adopted Arminian phraseology. And the New School Presbyterians do the same thing. So, likewise, the Taylorites. And there is now much Arminianism of *doctrine* as well as of terminology. The Presbyterians of the New School, the Finneyite, certainly, if not the whole—deny that human depravity is *constitutional*; or that *regeneration* is constitutional. And the Taylorites repudiate the doctrine that God decreed the existence of sin on account of the good He could make out of it; that He ever decreed it at all, except constructively.—Hopkinsianism, then, was no 'caput mortuum.' It wrought a work in its own day; and has dropped its mantle on the generation which comes after it.

OUR COMMON SCHOOL SYSTEM.

To the Editor of the Christian Witness and Church Advocate:

Dear Sir,—On the 23d of February last, you published an article in your paper, animadverting upon the Board of Education and its Secretary, at which I felt personally and seriously aggrieved. The article purported to come from a correspondent, but as it was anonymous, and as you were the editor of the paper, I had no alternative but to consider you as responsible for it; and, either in a public or private manner, —by the law of the land, or by the law of kindness,—to ask for redress. Deprecating controversy, on any subject, or with any man, I chose the latter method; and, on the following day, (Feb. 24,) I addressed you a letter on the subject. In that letter, I recounted the charges which had been made, as I thought, most unjustly, against me. I believe that I succeeded in showing the entire groundlessness of some of them, and that I stated facts and considerations which went to the denial and disproof of all the rest.

A fortnight afterwards, (March 8,) a labored article on the same subject appeared under your editorial head. In that article, a very brief and imperfect synopsis of my communication was given, while a column and a half were devoted to a reiteration and justification of the most offensive of the original charges. I need not say that I felt this, instead of reparation, to be an additional act of injustice. It seemed to me, that you had so curtailed and crippled my statements, and labored at such length to defend and fortify those of my assailant, that I was deprived of a fair hearing before the public. By taking weight out of my scale, and putting weight into his, you gave him an advantage to which, as I think, he was not entitled by any preponderance of argument. Remember, my dear sir, I do not accuse you here of any intentional wrong. I only state the case as it appears to me. If you are now willing to let the public hear my statement, that willingness shall be your acquittal.

Painfully as I regarded the heinous charges contained in the first article, and substantially repeated and justified in the second, still, such was my repugnance to any public controversy or complaint, that I allowed them to pass in silence for a week; and perhaps should have continued to rely on my general course of conduct and character for their refutation, had it not been for still another, a third attack, in your paper of yesterday. In this, you introduce the 'Common School Library,' and the 'Common School Journal' as publications to be discountenanced; and, assuming that the original charges against the Board of Education and myself had been proved, you proceed as though it were now only necessary to excite the proper degree of public hostility and public odium against us.

In all candor, sir, it seems to me that the measure of my forbearance is now full. At intervals, ever since I have held the office of Secretary of the Board of Education, the paper of which you are now the editor, has impugned my motives, disparaged my labors, and sought to throw obstacles in the way of my carrying out the purposes of our law, in regard to public instruction. As that paper is the organ of the Episcopalians in this vicinity, its readers naturally adopt its views on this subject. Hence, extensive prejudice has been excited against me, —in some instances causing alienation of friends, and overt acts of hostility. All this I have borne with what meekness I could. I have never retorted. I have never written an angry work in reply,—*I have never replied at all.* When smitten on one cheek I have turned the other; and if forbearance under the most painful imputations and accusations, originating in, or occasioned by, your paper, is any proof of forgiveness, I have forgiven more times than seventy times seven.

I have said that I never have made reply. I may add, that I never have given provocation. In none of my writings, in none of my lectures, has there ever been a syllable against American Episcopacy or Episcopalians. I have, it is true, in two or three instances, spoken against the English National Church, of its relation to the state, and to the million and a half of uneducated, unschooled children of the state. But I have never spoken of the *faith* or *worship* even of English Episcopalians; and unless American Episcopalians choose to identify themselves with the English, in their relation to the state, and to education, I see not how my speaking of the English Episcopal Church could give cause of offence to the American.

The class of accusations of which I am about to speak has now been so openly made and so long persisted in, that I find they are passing, even in the minds of some candid men, into that mature stage of falsity, when people begin to say, 'If they are not true, why are they not denied?'

This latter consideration prompts the communication I am penning. Within the last month, your paper has arraigned me before the public three several times, on charges which, if true, would, in my own opinion, render me wholly unfit for the office I now hold. Being three times called, I appear; and, with all due courtesy, but with a firm conviction of my rights, I ask to be heard in my defence. I ask to be heard through your columns, so that my defence, going out through the same channel that conveyed the accusations, may reach the same audience before which I have been arraigned; and, though you deny me the character of a Christian, I shall endeavor to speak as becomes one.

To enable the reader to understand the nature and magnitude of your charges, and the applicability of the facts and reasons on which I rely to disprove them, it is necessary to give a history of the case.

The article at which I felt aggrieved, consisted of introductory remarks, and of a report of Mr. Webster's argument in the 'Girard case,' before the Supreme Court of the United States. By that report, Mr. Webster is represented as saying, that Mr. Girard, by virtue of certain provisions in his will, had 'laid the axe at the root of Christianity itself;' that he, Mr. Webster, 'traced the principles of Girard's grand moral system of instruction,' to Paine's 'Age of Reason,' and Volney's 'Views of Religion;' 'that he,' Mr. Webster, 'exposed the inevitable tendency of those principles, [Mr. Girard's] and showed them to be the undermining of the fabric of Christianity;' and that he likewise proved that 'there could have been no principle of Christianity whatever to have influenced the mind of Mr. Girard in establishing the institution,'—the Girard College for orphans.

In view of these formidable charges against Mr. Girard, your correspondent says, 'Can any one tell wherein the system of Mr. Girard, and the present system of our Board of Education, or, rather, of its Secretary, differs; or where the *essential* line of agreement varies?'

Place these quotations side by side, and what is their import? Mr. Girard is directly charged with '*laying the axe at the root of Christianity itself*;' with deriving *the principles of his system from Paine's "Age of Reason," and Volney's "Views of Religion*;'" with '*undermining the principles of Christianity*;' and in one sweeping clause, with having been actuated by 'NO PRINCIPLE OF CHRISTIANITY WHATEVER;'—and, in view of these assertions, 'the system of the Board of Education, or, rather, of its Secretary,' is held up as 'NOT DIFFERING,' and as 'ESSENTIALLY AGREEING' with the system of Mr. Girard.

I repress the emotions of amazement that fill my mind at declarations which represent not only myself, but the 'Massachusetts Board of Education' to be now engaged in 'laying the axe at the root of Christianity itself,' to be 'undermining Christianity,' and to be devoid of any 'principle of Christianity whatever!'

I proceed to show that these charges are unfounded.

In the first place, your correspondent speaks of the 'system of the Board of Education, or, rather, of its Secretary,' as though he or they had a system of their own; a system for the character or object of which, either he or they are personally responsible. This is a fundamental error. The only system of public instruction in Massachusetts is established and defined by the constitution and laws of the State. The Board and its Secretary are required by law to perform certain duties relative to the administration of this system; but they did not originate it; they have no power to repeal or modify it. So far as their legal duties extend, they administer this system just as the judges of the Supreme Court administer the laws of the State; but neither the Board nor its Secretary has any more authority over the system itself, than the judges have over, the statute-book. Doubtless this system, in the main, is approved by the Board; and strange indeed would it be, if that which has been the pride of our own, and the envy of other States and countries, did not obtain their approval.

The constitution and laws of the commonwealth declare what shall be taught in our public schools and what shall not. Among the things required to be taught to all children are, (I quote the words of the constitution,) 'the principles of piety, justice, and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of society, and the basis upon which a republican constitution is founded.' Among the things which are not to be taught,—which, indeed, are prohibited,—are those 'which are calculated to favor the tenet of any particular sect of Christians.' This is the 'system,' so far as its religious bearings are concerned, both on its positive and negative side. This 'system,' not only the Board of Education, but its Secretary, all school committees, and all teachers in our public schools, are bound to carry out, and every citizen, until it shall be altered, to obey. Established for the common benefit, supported at the joint expense of every tax-payer in the commonwealth, its design obviously is, on the one hand, to impart as much of religious instruction and culture as is compatible with the private rights of conscience; and, on the other hand, to hold the ægis of its protection over those rights. Were a tax to be levied upon all denominations, in order to teach the 'tenets of any particular sect,' we might as well return to England, whence our forefathers were driven.

If I do not mistake, sir, I have had the pleasure of meeting you in the Roxbury schools, when you were chairman of the Roxbury school committee. As a member of that committee, did you undertake to teach 'sectarianism,' or advise the teaching of it, in any form? Had any of your colleagues on the committee sought to do so, would you not have repelled the encroachment? By these principles, and by no other, have the Board and its Secretary always been governed.

If our system of public instruction, therefore, instead of being the noblest ever devised, deserves odium and reprobation, that odium and reprobation belong to the framers of the constitution and to the makers of the law, and not to those ministers and servants who endeavor, in good faith, to fulfil its requirements.

After holding up the system of Mr. Girard to the execration of a Christian community, your correspondent affirms a coincidence or sameness between that system and the one now in operation in Massachusetts. I make no account here, of the form of expression which he has chosen to adopt. It rather aggravates the charge that he has put it in an interrogative form. It is an established principle of law, as well as justice, that a man may be libelled by a question, as well as by an assertion. Otherwise, one man might charge another with every sin forbidden in the decalogue, and still escape with impunity, provided he put an interrogation point at the end of his defamatory sentences. I think no reader can doubt what imputations, against the Board and myself, your correspondent meant to infuse into the public mind with a jealousy and suspicion, which, I trust, are not natural to it; and, if yours, why not others?

I now proceed to consider the alleged sameness or identity between the Massachusetts system, and the system imputed to Mr. Girard.

The only objection ever urged against Mr. Girard's will is, that it prohibits the clergy from holding or exercising any station or duty, in his college, and also from entering as visiters, within the premises appropriated to it.

How tallies the Massachusetts system with this? Of the eight present members of the Board, appointed by the governor and council, five are clergymen. Of the superintending school committees in the several towns in the State, a large majority are clergymen; and these committees are required, *by law*, to visit, that is, '*to enter*' each district school, at its opening and at its close, and to visit every school kept by the town, at least *once a month*. They *may* visit them as much oftener as they please. Is this positive exclusion of the clergymen from the Girard College, *identical* with this positive injunction upon them to visit our schools? From my knowledge of the respective towns, I entertain no doubt, that there are more towns where clergymen constitute the whole committee than there are towns where no clergyman is on the Board. These committees, so many of whom are clergymen, have the entire control of the books to be used in the schools, with the single exception of 'sectarian' books; and the entire control of the studies to be pursued. Is the exclusion of 'sectarianism' synonymous with the exclusion of 'Christianity?' And further, these clerical school committees can admit whom they please, as teachers in our schools, and reject who they please. Such are the two systems, concerning which your 'valued correspondent inquires,' [?] wherein they 'differ,' and wherein 'the *essential* line of agreement varies.'

Again, as to the point that the present system of our Board of Education, or rather of its Secretary, is laying the axe at the root of Christianity—is undermining Christianity,—is looking, not to the Bible, but to Paine and Volney as its authorities in morality, and is governed by no principle of Christianity whatever! The only class of schools over which the Board of Education has any control is the Normal schools. In regard to this class, it has been one of their by-laws from the beginning, that the Bible shall be daily read in them,—a rule invariably conformed to in practice. *Is the New Testament, then, no part of Christianity?*

There is another circumstance which no intelligent man can overlook. Girard's beneficiaries were to be educated in the college alone. They were to have no opportunity for instruction elsewhere. If not taught religion there, if not taught by clergymen there, they were to be taught religion, and by clergymen, nowhere.—Was their condition analogous to that of our common school children, to whom the religious instruction of the fireside, *of the clerical visiter*, of the Sunday school, and of the pulpit, is always open?

After these assertions and imputations, your correspondent makes a solemn appeal to 'Christians of all denominations holding orthodox creeds,' to examine the 'grave question,' respecting the identity of the two systems. Your correspondent certainly knew,—or, to be more guarded, the means of information were certainly within his power,—that five of the eight gentlemen appointed to be members of the Board of education, were clergymen, that three of these clergymen are of the denomination usually termed 'Orthodox evangelical,' and that two of the lay members are also reputed Orthodox, making a majority of Orthodox members in the whole, of five to three. The governor also, who is *ex-officio* chairman of the Board, is Orthodox. The appeal of your correspondent, then, is from the Orthodox to the Orthodox. And, without going further, I ask, who are the three Orthodox clergymen on the Board, whose 'Christian' character your correspondent denies, and whose measures he assails? I say, *whose measures*, for every measure of these three gentlemen was approved and ratified every measure of the Board, which has been adopted to carry out our 'system' of public instruction. I answer, they are men whose well-established reputation for learning, talents, and piety, neither any praise of mine nor any detraction of your correspondent can elevate or degrade.

First in the order of appointment, is the venerable Dr. Robbins, for more than a quarter of a century a settled Congregational minister, a divine of undoubted 'Orthodoxy,' and of distinguished learning in all the theology of his denomination.

Next is Dr. Humphrey, the President of Amherst College, a gentleman enjoying, in an almost unprecedented degree, the confidence of all men 'holding Orthodox creeds,'—one whose soundness in doctrine was never questioned, until questioned in your paper; and a gentleman, I may add, of such excellent sense, of such varied knowledge, of such practical usefulness and benevolence in all his views and actions, that he is not only one of the brightest ornaments of the religious denomination to which he belongs, but a blessing to mankind. It was Dr. Humphrey to whom the Hon. Mr. Dickinson, an Orthodox Senator from the county of Hampshire, in 1842, referred, when on a debate respecting a grant or bounty for the encouragement of common school libraries, he said, 'that the Board of Education and their Secretary had suffered great obloquy among the Orthodox part of the community in his neighborhood, from certain alleged sectarian tendencies charged upon them, but that *an Orthodox president of a college* had authorized him to say that he believed such charges to have been without any foundation in truth.'—Mr. Dickinson further said, 'that after the proceedings of the Board of Education, had been before the public five years, and nothing of an exceptionable character in this respect had been found in them, it was proof of fanaticism in any member at the Senate Board, who could harbor any further suspicion on the subject, or act, either avowedly or secretly, on any such supposition.' The resolve in favor of the library passed the Senate by a majority of twenty-four to four.

The other Orthodox clergyman is the Rev. Mr. Sears, now president of the Baptist Theological Seminary at Newton, a gentleman sincere in his faith, exemplary and devout in his life, and one, who, though yet young, has already acquired the knowledge, and performed the labor, and won the reputation of other men in advanced life.

In this connection, I ought not to omit a former member of the Board, the Rev. Emerson Davis of Westfield, a gentleman for many years at the head of one of the best academies in the commonwealth, a practical teacher, a profound Orthodox divine, and if the testimony of those who have known him longest and best is of any avail, as sincere a Christian as the church affords.

Each of these men has approved every measure of the Board, sustained it by his vote in their meetings, and by his influence abroad. It is under these men that I have acted; and so far as I know, I have never performed an act connected with my office, which each and all of them did not direct beforehand or ratify afterwards. It is by the votes of these men that I have been annually re-elected as their Secretary.

It will, of course be perceived that I have mentioned these names, on account of their religious faith, so that an omission to speak of other members of the Board, implies no unfavorable comparison.

I further affirm, that neither the Board nor myself has ever said, done, or written a single thing discountenancing the use of the Bible in our schools, or tending to exclude clergymen from their supervision, or adverse to the direct teaching of any amount of religion in them, provided that it was not sectarian religion. Several of the books approved by the Board, as part of the 'School Library,' breathe the purest sentiments of Christianity, and glow with the spirit of devotion; while not a single work of an opposite character or tendency has been admitted into the series. And, further, I believe every book in that collection has passed, in the course of its preparation, under the supervising hand of a gentleman, himself a devoted Episcopalian, and been approved by him in regard to its moral and religious, as well as literary character.

Had the rising and risen generation in our land had access to such books as constitute the 'Massachusetts School Library,' think you that from the first of September, 1842, to the first of February, 1843, 600,000 Millerite publications would have been sold amongst us?

Although personal to myself, yet I venture to remark, that in the number of the Common School Journal which preceded the appearance of these accusations against me, I selected and published, as one of the leading articles, a passage advocating the use of the Bible in our schools. Was that 'undermining Christianity?' Yet in defiance of these facts, known, or capable of being known to every one who seeks truth, the system of Girard is first denounced as *infidel*, and then the 'system of the Board, or rather, of its Secretary,' is held up for public condemnation, as 'not differing' from it.

Of your second article against me, which appeared on the 8th inst., under the editorial head of your paper, though it deserves much comment, I shall say but little. In a passage quoted from your correspondent, he attempts to excite alarm lest the unsectarian principles on which the Board is constituted, should at length admit a 'papist' among their number. This is put as an extreme case, to which, however, it is said the 'principle of action' adopted by the Board, must lead. Does not every man perceive that it is as easy to put an extreme case, and quite as formidable a one, on the other side? Allow our schools to become nurseries of proselytism,—battle-grounds, where each contending sect shall fight for the propagation of its own faith,—and how long would it be, before we should have schools for the Come-outers, for the Millerites, and the Mormons? How long, before one portion of the children would be sent to school in their 'ascension robes,' and before another portion instead of the Bible, would carry a Catechism, whose first doctrine would be that 'God is the Lord, and Joseph Smith is his prophet?'

In another part of the quotation from your correspondent, he condemns our present system, because, although it allows children to hear the Bible read, yet it excludes 'all teaching of what Orthodox men hold to be the doctrines of grace.' Do not the dreaded 'Papists' hold to the 'doctrines of grace' as tenaciously as your correspondent himself? Your correspondent would have the 'doctrines of grace' taught in our schools, but it is obvious from the context that he has a mental reservation; they must be *his* 'doctrines of grace,' and not those of another.

In your own remarks, sir, contained in this article, you have fallen into several very serious mistakes, two or three of which I trust you will allow me to correct. You say, 'The agreement between the system of Mr. Girard and that which is in action here lies in both excluding Christianity as an essential element of education in the training of children.' But does the beautiful enumeration of duties and virtues, which I have quoted from the constitution, include nothing of Christianity? Is it the opinion of yourself, and of your correspondent, that Christianity would remain *whole* and *perfect*, if 'the principles of piety, justice, and a sacred regard to truth, love to country, humanity, and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance,' were excluded from it? I will not answer this question. 'By their fruits ye shall know them.'

Again, when the statute prohibits school committees from introducing books 'which are calculated to favor the tenets of any *particular sect* of Christians,' does it prohibit books from being introduced, and of course, instruction in Christian truth given? By an opposite construction, all Christian books, and all Christian instruction, must necessarily be sectarian.

Under these provisions of the constitution and laws, may not children be taught to love the Lord their God with all their heart, and their neighbor as themselves; may they not be taught to do to others as they would be done by; may they not be taught to visit the fatherless and widows in their affliction, and to keep themselves unspotted from the world; may they not be taught to honor father and mother; to keep the Sabbath holy; not to steal; not to kill; not to bear false witness against neighbors; not to covet? Nay, sir, I refer you to that awe-inspiring description of the judgment in the twenty-fifth chapter of Matthew, and I say, that there is not a single *action* or *omission* there mentioned, for which the righteous are to be rewarded and the wicked punished, that may not be taught, inculcated, or warned against, in all our schools. Such, also, I know to be the opinion of the Board. Are all these thing, and every thing else of a kindred character, which the scriptures contain, *non-essentials* in Christianity? According to your language they are; for all these the Board would admit, and you aver that 'the agreement between the system of Mr. Girard and that which is in action here lies in their *both* excluding Christianity as an essential element of education.'

In another place you affirm that the avoidance of sectarian religion is 'a favorite item in my plan,' and 'appears in all my reports.' However mortifying to my vanity, I am compelled to infer that you have never read my reports, or you would not have ventured upon so erroneous an assertion. Far be it from me to ask you to read my reports, but I have a right to ask you not to misrepresent them.

And again; had either yourself or your correspondent read my reports, in that impartial spirit which would have discovered proofs of innocence as readily as grounds of accusation, how did it happen that you passed unnoticed a passage on the seventy-fourth page of my third annual report, in which I lamented and deprecated, among others, the reading of such works as those of 'Paine' and 'Volney,' *and mentioned these very authors by name*, and characterized their religious work as '*moral venom!*' And yet, claiming to have read my reports, so that you may seem to speak with authority, you represent me as having derived my 'principles' from Paine's 'Age of Reason' and Volney's 'Views of Religion!'

To one of your assertions I heartily assent. You say, if our school system is not mine 'by *authority*,' it is mine 'by *preference*.' It *is* mine by preference. All the trials and sufferings of our forefathers, the past history of the world, the present inexpressibly deplorable condition of those European nations which are cursed with an opposite system,—all these conspire to make it mine 'by preference.' Nor, in this sense, is it *mine* alone. It belongs, 'by preference,' to four-fifths, if not to nine-tenths of all the people of Massachusetts. I have now received more than a thousand reports from the school committees of the respective towns in the State, detailing the condition and wants of the schools. Probably a majority of them were written by clergymen. In these reports, no subject has been more freely discussed than that of moral and religious instruction, and how far the latter might be carried without trenching upon the rights of individuals; and, with only two exceptions,—less, therefore, than one to five hundred,—the voice of these committees has been unanimous in favor of our constitution and laws on the subject of religious instruction, as they now stand. Every one of these reports, also, was accepted in open town meeting, and, therefore, must have received the sanction of the town where it came.

I might fortify these views by the opinions of eminent Orthodox individuals belonging to other States. Read that excellent chapter on 'Religious Influence,' in a work by the Rev. Jacob Abbott, entitled 'The Teacher,' and you will find that his views on this subject exactly coincide with those I have expressed. Let me caution you, however, to read an American, and not the English edition of this work, for, in the latter, the chapter on 'Religious Influence' was *wholly left out*, to suit the meridian of that country. I might cite to the same effect, the recorded opinions of the Rev. Mr. Stowe, Professor in Lane Seminary, of Mrs. Sigourney, and the Rev. Mr. Gallaudet of Hartford. Five years ago, I was deputed by the Board of Education to engage the last named gentleman to become the Principal of one of our Normal schools. I had a long, full, free conversation with him respecting the *extent* of the religious instruction to be given in them, and he will say, if his memory retains that conversation, that our views did not 'differ' one jot or tittle; he will say the 'line of agreement did not vary.' So it was, too, with that excellent Orthodox divine, Professor Newman, who had charge of one of our Normal schools for more than two years. We never differed one iota as to the religious instruction which should be given in them. One sect alone, in Massachusetts, has adopted the views of yourself, and your correspondent, and acted upon them, by seceding from our common school system and refusing to be governed by it. That sect is the Shakers.

But to give countenance to your opinions, you have made an extract from a report, submitted to the legislature in 1840. I forbear to give a history of that case, because it might revive feelings now peacefully passing to oblivion. It is enough for me to say that the report was rejected, and, therefore, the very grounds of your objections and imputations were repudiated four years ago. But what is more to my purpose is the fact, that the Board had then been in existence but a short time; and the objections urged against it turned much more on the possible evil that it might do, thereafter, than on any sins already committed. The case is far otherwise, at present. After seven years' existence the Board is to be judged by its works. Nor is it entirely without favorable testimonials from this source. During the five years next succeeding that of its organization, the sum of six hundred and fifty thousand dollars was expended for school-houses alone. The schools—more than three thousand in number—have been prolonged, on an average, about three weeks each. The modes of instruction have been greatly improved. Nor has the advance in their spiritual interests been less than in their outward accommodations. They are visited, inspected, and counselled by school committees,—*clerical school committees*,—at least three times as much as they were before 1837, when the Board was established. The Bible is more universally read in them than it was at that time; thirty fold more of instruction in morality and in religious truth is given in them than was given seven years ago; and yet this instruction falls far short—in my own opinion very far short—of what ought to be given, and what may be given by judicious and conscientious teachers, not only without offence, but with universal approbation. I would have, not only thirty fold, but sixty fold, and a hundred fold more of this instruction imparted to the rising generation, that,—by virtue of its own efficacy, as some hold, by virtue of additional means, as others hold,—it might become in them a well of water springing up into everlasting life.

These, sir, are the views which I have always held and upheld, which I now hold and shall continue to uphold. They have been inwoven into the warp and woof of all the volumes on the subject of education which I have written or compiled, into all the addresses I have ever delivered. I believe them to be the views of every member of the Board since its organization,—save *one!* It was the opinion of that member while he held a seat at the Board, that 'the great controverted questions of the day in politics and religion should be introduced into the schools.' That opinion—as your correspondent —he still retains; and you, and some of your denominational friends, though I trust but few of them—appear to do the same. I oppose it. The Board opposes it. We believe if the day ever arrives when the school-room shall become a cauldron for the fermentation of all the hot and virulent opinions, in politics and religion, that now agitate our community, that day the fate of our glorious public school system will be sealed, and speedy ruin will overwhelm it.

Other facts and considerations throng upon my mind, but as I wish you to have no excuse for not publishing this communication, on account of its length, I forbear to state them.

As I said before, I deprecate controversy, and shall not be drawn into it further, except on the most pressing necessity. But if you have occasion to reply, or I to rejoin, let us adopt, as the first rule of our discussion, the constitutional principle, 'A SACRED REGARD TO TRUTH,' and the Christian principles, 'TO DO NO MAN WRONG,' and not 'TO BEAR FALSE WITNESS AGAINST OUR NEIGHBOR.'

Very truly yours, &c. HORACE MANN.

Boston, March 16, 1844.

EXHIBITION OF CHRISTIAN LOVE IN THE PRIMITIVE CHURCH.

That which our Savior himself, in his last conversation with his disciples, proclaimed as the mark by which his disciples might be known, the mark of their fellowship with him and their heavenly Father, and the mark of his glory dwelling among them—namely, that they should love one another,—this was assuredly the prominent feature of the early Christian Churches; a feature which did not fail to strike even the heathen themselves. The names 'brother' and 'sister,' which the Christians interchanged, were not empty names; the kiss of brotherhood, which was bestowed on every person at his admission into the Christian Church, after baptism, by those Christians into whose immediate society he was about to enter; this kiss, which the members of a Church bestowed on one another, before the celebration of the communion, and with which every Christian saluted another even when he saw him for the first time, was no mere formality, but all this was originally an expression of Christian feeling, and a token of the relations in which Christians considered one another. This was the thing, as we have before had occasion to remark, which, in an age of cold selfishness, most struck the heathen—that men, from so many different countries, of such different circumstances and relations one with the other, and of such different degrees of education, should appear in such inward harmony and union with each other; as, for instance, that a stranger coming into a town, and having made himself known to the Christians, through an 'epistola formata,' as a real brother Christian, immediately received, even from those to whom he was personally unknown, all the attentions and the support befitting a brother.

The care of providing for the support and maintenance of the stranger, the poor, and the sick, of the old men, widows, and orphans, and of those who were imprisoned for the faith's sake, devolved on the whole community. This was one of the chief purposes for which voluntary contributions at the time of assembling for divine service were established, and the charity of individuals outstripped even this. How peculiarly this was considered as the business of a Christian mistress of a family, we may judge from Tertullian, where, in painting the disadvantages of a marriage between a heathen and a Christian woman, he peculiarly dwells on this, that the Christian would be obstructed in that which was usually reckoned as in the circle of a Christian woman's domestic duties. 'What heathen,' says he, 'will suffer his wife, in visiting the brethren, to go from street to street, into the cottages of strangers, and even into the most miserable cottages? Who will suffer them to steal into prisons, to kiss the chains of martyrs? If a stranger-brother comes, what reception will be found in a *stranger's house*? If she has to bestow alms on any one, the safe and the cellar are closed to her.' On the other hand he lays it down as one of the joys attendant on a marriage between Christians, that the wife may visit the sick and support the needy, and need not be under anxiety about her alms-giving.

The active brotherly love of each Church was not, however, limited to its own narrow circle, but extended to the wants of Churches in distant places. Under any pressing necessity of this nature the bishops appointed special collections to be made, and also appointed fast-days, in order that what was spared from the daily expenses even of the poorer members of the community might be contributed to the general need. If the Churches of the provincial towns were too poor to meet any pressing distress, they applied to the richer one in the metropolis. A case, for example, had occurred, in which Christian men and women from Numidia had fallen into captivity among the neighboring barbarians, and the Numidian Churches were unable to raise the sum requisite for their ransom; they applied to the richer Church of the great North African metropolis. Cyprian, the bishop of Carthage, soon raised a sum of more than four thousand dollars, and sent it with a letter which breathed the true spirit of Christian sympathy and brotherly love. 'In cases like these,' he writes to them, 'who would not feel sorrow, and who would not look upon his brother's suffering as his own! as the apostle Paul says: "When one member suffers, all the members suffer with it," and in another place, "Who is weak, and I become not weak?" Therefore must we consider the captivity of our brethren as our own captivity, and the sorrow of those in danger as our own affliction, inasmuch as we are bound together into one body; and not only love, but religion ought to incite and cheer us on in redeeming the lives of the brethren who are our members. For the apostle Paul again, in another place, says, "Know ye not that ye are the temple of God, and the Spirit of God dwells in you? (1 Cor. iii. 16,) and so even if love will not move us to give assistance to our brethren, we ought to remember here, that it is the temple of God which is in captivity, and we ought not, by long delays and by a neglect of these calamities, to suffer that the temple of God should remain long in captivity. . . . For since the apostle Paul says, 'As many of you as are baptized, have put on Christ,' so must we see Christ in our captive brethren, and we must redeem Him from captivity, who redeemed us from death, so that He who has saved us from the jaws of Satan, and who now dwells and remains in us, may himself be freed from the hands of barbarians, and that he may be redeemed by a sum of money, who redeemed us by his cross and blood; and He hath allowed this in the mean time to take place, in order that our faith may be tried, whether every one will do that for others, which he would wish to be done for himself, were he in captivity among barbarians. For who that is alive to the feelings of humanity and mutual love, would not, if he is a father, look upon it as if it regarded his own sons, or if he be a husband, would not feel that, as it were, his own wife is taken captive, to the shame and the sorrow of the conjugal yoke? And we wish also, that for the future nothing of this sort may happen, and that our brethren, by the might of the Lord, may be preserved from similar calamities. But if any thing like this should occur, we prepare, and give notice of it by your letters, being persuaded that all our brethren here pray that these things may not occur again, but that they will again readily and plentifully give assistance if they do.'

In any times of public calamity in the larger cities, the contrast was very striking between the cowardice and selfishness of the heathen, and the brotherly love and willingness of the Christians to sacrifice their own interests. We shall take a representation of this contrast from Dionysius, bishop of Alexandria, who had an opportunity of observing it in the different conduct of the heathens and the Christians during a terrible pestilence in that city, in the reign of the emperor Gallienus. 'That pestilence appeared to the heathen as the most dreadful of all things, as that which left them no hope; not so, however, did it seem to us, but only a peculiar and practical trial. The greater part of our people, in the abundance of their brotherly love, did not spare themselves, and mutually attending to each other, they would visit the sick without fear, and ministering to them for the sake of Christ, they would cheerfully give up their life with them. Many died, after their care had restored others from the disease to health. The best among our brethren, some priests and deacons, and some who were celebrated among the laity, died in this manner; and such a death, the fruit of great piety and strong faith, is hardly inferior to martyrdom.—Many who took the bodies of their Christian brethren into their hands and bosoms, closed their mouth and eyes, and buried them with every attention, soon followed them in death. But with the heathen matters stood quite differently; at the first symptom of sickness they drove a man from their society, they tore themselves away from their dearest connections; they threw the half-dead into the streets, and left the dead unburied; endeavoring by all the means in their power to escape contagion, which, notwithstanding all their contrivances, it was very difficult for them to

CHRISTIAN REGISTER.

BOSTON, APRIL 13, 1844.

THE BENEVOLENT FRATERNITY OF CHURCHES.

The anniversary exercises in connection with this cherished institution were held in the Church in Federal street on the evening of Fast Day. Hon. Richard Sullivan presided in his place, and after prayer by Rev. Mr. Coolidge, the Secretary, Rev. S. K. Lothrop read the Report of the efforts and doings of the Fraternity during the tenth year of its existence, which has just closed. The Report opened with the announcement that the operations of the Ministry at Large instituted by the Fraternity had been prosperous and useful during the past year, and honorable and gratifying in the testimonials it has received of continued public confidence and increasing public regard. The Report then referred to a measure adopted at the beginning of the year (April) which had been followed out and attended with great good. By this measure the Delegates from each branch of the Fraternity were constituted a visiting committee for one month, charged with the duty of visiting personally one Chapel and Sunday School on each Sunday in the month, observing their operation, examining their condition, inquiring minutely into all their concerns, acquainting themselves with all the results and influences, so far as they could gather them, and presenting the fruit of their observations and visits in a report to the Fraternity at its Quarterly meetings. The measure has been eminently useful, calling together all the Delegates, and extending the interest and information of each one.

After commending the zeal and faithfulness of the Ministers at Large, Rev. J. T. Sargent and Rev. R. C. Waterston, the Report referred to the discussion during the past year of the subject of Chapels, constructed at some cost, as one of the essential features of the Ministry, showing that they entered into the original design of the founder, were essential to its influence, and had largely contributed to its success. The Secretary here read as a part of his own Report, the Semi Annual Reports of the two Ministers. As the whole will soon be published, we will not extend our remarks upon it now.

The Report closed with a statement of the financial concerns of the Fraternity, which are in the highest degree satisfactory. Last year there was a deficiency of $1100 in the funds; this debt, together with the annual expenses, is paid, and there is a small balance in the Treasury. But besides this, the debt on Pitts Street Chapel, the interest of which was between $400 and $500 annually, has been wholly paid off. Nearly half the amount was raised by a Fair held by the ladies of Rev. Mr. Young's Society, and the remainder by private subscription, so that the Fraternity now holds its Chapels free from debt.

The Report having been read, Mr. Greele arose and accompanied his motion to accept it with the following remarks:

At no time since my connexion with the Fraternity, have we met under circumstances so auspicious as the present. I am pleased with the altered tone of our excellent secretary's admirable report. Although the zeal and fidelity of the ministers at large, and the great good effected by their instrumentality, as well as subjects of commendation and eulogy, as well they might be, in his former communications to the society, his statement of the finances of the Fraternity has hitherto been discouraging and mortifying to us all. Thanks to a generous public, our financial condition is essentially altered for the better. The secretary, instead of reading that part of his report, which alludes to our finances, as he was wont to do, in a quicker and a weaker tone of voice, as if included in a parenthesis, which he would fain suppress, did duty permit, has now read his financial statistics in a vigorous and a joyful tone, as if we had something almost to be proud of. He has done right in so doing, for it speaks gladness and encouragement to our very heart of hearts.

The gentlemen both of the clergy and laity, who have addressed us on these anniversary occasions in former times, have likewise been impelled by a stern sense of duty, to speak to us in language of vituperation and rebuke, for our backwardness in this goodly work. I confess with due humility, that we richly deserved it all. It is all doubtless for the best. We might be too proud of our imperfect virtues, were we not sometimes punished for our short-comings in duty, to say nothing of our foibles and our vices. As things are now changed, I hope these gentlemen will speak to us this evening in milder accents, and gently commend us for our heartiness and zeal in this best of causes.

It would seem from the report, that we are now entirely free from debt, and in possession of two commodious chapels of substantial structure, which cost us between thirty and forty thousand dollars, and, which is better still, these chapels are filled every sabbath with attentive worshippers. We likewise have for our ministers men of ability and fidelity, who are assiduously and successfully engaged in the arduous duties of their holy calling.

In our most depressed condition, I have always been hopeful in regard to this society.—The Rev. Dr. Tuckerman, of blessed memory, was, as you all well know, the father and the founder of this institution. I could never believe, that the offspring of such a parentage, a child, which had been consecrated by the prayers of Channing, Greenwood and Ware, would be suffered to perish through our neglect. Thanks to God, it has not perished. It has already survived the imbecility of infancy, and the feebleness of childhood. It has hardened into the bone and the fibre of manhood, and as its heart now beats healthy and strong, it is, I trust, destined to a green and a vigorous old age. It has taken a high place among the beneficent agencies of this city, and of these times. It is at the present day dispensing its blessings to hundreds and thousands of the children of want and woe throughout our metropolis, and is, as I verily believe, destined to dispense its countless blessings to generations yet unborn.

I argue that this institution will be permanent, because it meets a want, which exists in every large city. Whatever meets the social wants of mankind, will endure, and resist the attacks of time. This urgent, crying want is now multiplying, in this country and in Europe, as well as in this city, institutions similar in design and purpose to our own. Other denominations in this city are stirring in this matter. The Orthodox Congregationalists, the Baptists and the Episcopalians, have each a ministry to the poor. Other denominations may have institutions of this description, of whose existence I am ignorant. Our good brother Taylor of the Bethel Church, whom we are all glad to see in this place, will, I hope, tell us this evening what is doing by his denomination, for the regeneration, improvement and salvation of abandoned ones. I ask pardon of my brother for speaking of his denomination, since it is well known to us all, that, in his warm hearted, wide spread philanthropy, he acknowledges no party distinctions, and recognizes no party walls. He is willing to co-operate with God's elite and elect of all denominations, in promoting the cause of God and man throughout the world. He belongs to that church catholic, church universal, whose only creed is ardent love of God and of Jesus, burning hatred of sin, and a strong predilection for good works. I should like to know from him, what his kith and kin are doing for the poor, the sinful, and the forlorn of this city.

To resume the thread of my remarks, which has been somewhat interrupted by a short digression in regard to our Christian brother, I rejoice that these institutions are multiplying among us. Though they may, like trees be planted in various places, and receive nourishment from different soils; though the roots and the trunks of these trees may grow apart, thank God, their branches interlock and interweave with each other in the pure air of heaven, high above the murky vapors of the earth, and thus form a refreshing shade, to which the weary, the care-worn, the heavy laden children of want and of woe may repair for succor, for shelter, and for safety. I trust that the leaves of these trees of the Lord's planting will be for the healing of the various maladies of the diseased soul of sinful man.

This field of labor is both long and broad.—There is room enough for us all to work, without jostling and elbowing one another. The harvest is already white for the sickle. Enter it, all ye laborers of the Lord, and in God's appointed time, may you be called to your heavenly home, accompanied by those whom you have redeemed from sin and woe, through the patience of hope, and the labors of love, with the joy of reapers returning from their summer, or autumnal fields, bearing their sheaves, and singing their gladsome song of harvest home.

Don't let us, through sectarian zeal and jealousy, incur the reproof which our Lord administered to his disciples, when they rebuked one, whom they saw casting out devils, because he followed not with them. Whenever you see one, whatever be his denomination or name, exorcising the foul demons of intemperance, profanity, selfishness and impurity, rebuke him not; but give to him the right hand of fellowship, and bid him God speed.

It has given me much pleasure to learn, that one of our Episcopalian brethren had given from his abundance ten thousand dollars for the erection of a chapel, in furtherance of a Christian enterprise similar to our own. Though of a different communion, and laboring in a mode and a form, differing from ours, yet as the design and purpose of both are the same, when I met him the other day, I could not refrain from grasping his hand, and bidding him welcome, heartily welcome to this vineyard of the Lord. It is delightful to see our rich men taking a portion of their wealth, and consecrating it with [illegible] to the Lord. I accept this as an omen, and consider it as an augury of further good things to come from the rich men of the land. I hope the time is not far distant, when our beloved city will be dotted over with chapels of this description, with invitations on their opened portals, 'let every one, who thirsteth, enter, and drink freely of the waters of life, without money, and without price.'

I am aware, that some, who are friendly to the ministry to the poor, think our chapels are altogether unnecessary. They would confine our ministers to parochial visits, and to preaching on week days in parlors and in halls. I cannot but think this a mistaken idea. We all know, that our devotional feelings are much affected by our social sympathies. What can be more natural, than that those, who are in the habit of meeting for religious objects during the week, should wish to assemble together on God's day of rest, for the purpose of prayer and praise. It is true in a religious, as well as in a social sense, that 'as iron sharpeneth iron, so a man sharpeneth the countenance of his friend.' Besides it is natural that our ministers at large should desire to meet their beloved flocks in consecrated places on the day, peculiarly set apart for religious impression and improvement. We have hitherto been blessed with ministers, well qualified to preach on the Sabbath, as well as to visit on week days. I hope that the standard of this ministry will be kept high and holy. I hope, Mr. President, that you, and the gentlemen, associated with you, will see to it, that the living truth shall here be dispersed in a living manner, and by living men. I beg of you, in the name of our common faith, not to select for your spiritual shepherds men, who will feed their flocks with the husks of the corn, and the chaff of the grain. Do not treat these people as moral dispeptics, and feed them on bran. Do for them, as you would do for yourselves, and your own families. Select, as you have hitherto done, those, who will feed their flocks with the best of bread, made of the finest wheat. Let the oil be well beaten, before it is brought into the sanctuary of the Lord.

In the beginning of my remarks, I alluded to the prosperous state of our financial affairs. It would be ungrateful to pass in silence the ladies of the New South Church, and their generous associates from sister societies, to whom we are largely indebted for our present position. As has been stated to you, these ladies held a fair at the mansion of one of our philanthropic, generous hearted fellow citizens, who kindly opened his doors on the occasion, encouraged these ladies by his presence, and aided them by his judicious and unwearied labors in the cause. Between two and three thousand dollars were thus raised in furtherance of this glorious object. The success of the ladies excited to noble emulation our own sex, who raised as much more. The result of this honorable rivalry, has been well expressed in the report, which has just been read to you. May the only debt, which we shall hereafter owe, be, the obligation to love our fellow beings more, and serve them better, than we have hitherto done.

In conclusion, I would respectfully say to the ladies of the New South, and their sisters of charity from other churches, what king Lemuel, who is supposed to be no less a personage than Solomon himself, the wisest of men, said to some of the women of Israel, who lived in his day, (I could say more, I cannot say less.) 'Many daughters have done virtuously, but ye have excelled them all.' I hope that this rivalry will continue. May the only strife between the different sexes, hereafter be the pious and philanthropic one, each to excel the other, in deeds of charity, and in labors of Christian piety, and of Christian love.

Rev. E. T. Taylor next addressed the meeting; we can hardly hope to do anything like justice to his eloquent remarks. He began by saying, 'We read in Scripture that pure religion and undefiled, (pure and undefiled, and that is good enough for any one. We don't want any better, we can't get any better) consists in visiting the fatherless and widows in their affliction, and in keeping ourselves unspotted from the world. This is the religion that this Fraternity exhibits in its ministry to the poor; this is the religion it carries to the poor; this is the religion that all need—the simple gospel of Jesus—the rich as well as the poor. The rich, surrounded with the luxuries and comforts of wealth, need this simple Gospel. They need to have it preached to them, just as it is preached to the poor. The poor fare better than the rich in this respect. They get this simple Gospel poured into their hearts with earnestness and power, while the rich often get only a chaste, polished, elaborate discourse, full of learning and faultless in style, but cold and lifeless. The fact is, there is a great difference between a *learned* ministry and an *educated* ministry, and the reason why so many learned ministers are not useful and efficient ministers, is that they do not *educate their learning*. The man who does not gather his sermons from his people, from his daily walks and conversations, from his immediate contact with the deep wants and woes of the human heart, but from his books, in his study, from his metaphysics and learning, can only produce a sermon as cold as death—*it will be death wrapped in a winding sheet*—it will not be the living, simple Gospel, which the rich need as well as the poor. That departed saint who founded this ministry, the good Dr. Tuckerman, was dining one day in the company of several of your rich merchants, who shake the Indies in one hand and grasp the North West Coast in the other, and in speaking of his ministry to the poor, he forgot as it were the present scene, and in a warm and earnest manner, described his visits among the poor, how in their dreary garrets or cellars, amid the squallidness, and wants, and sufferings of poverty their countenances beamed with light and gladness at the simple messages of the Gospel, and their hearts became instinct with life and peace. So warmly and earnestly did the Dr. speak, that every one paused and looked at him; perfect silence pervaded the dinner table, and the Dr., who you know Mr. President, was a modest man, a little timid sometimes, when he saw every eye fixed upon him, was disturbed, afraid he had gone too far, said something out of place. But he had not gone too far. The silence was not from disapprobation, for the moment he paused, the exclamation was, 'This is just what we want. We rich men want this simple Gospel preached to us in just this simple, earnest manner.' This ministry to the poor is bringing about this. It has a great principle at the bottom of it. It is teaching the true way to preach. Your ministers [illegible] wealthy congregations, and the ministers of your congregations come down and preach for them, and thus the Gospel circulates from rich to poor, and all are made to feel that they are brethren, and all are taught how to preach it better, and this interchange of good deeds brings out the living power of the Gospel.

In illustration of this point, Mr. Taylor referred to 'the Bethel,' where he is sometimes assisted by his brother clergymen of the city, and said that if they would preach to their own congregations in the same simple, earnest, affectionate and pursuasive way that they preached to his, when they came to aid him, it would be the true preaching of the gospel; it must, it would be the grace of God unto salvation.—'That good, excellent man, Dr. L.,' said he, 'whose sermons of fifteen minutes are so good that a lady said she could sit and hear him all day, came down to preach for me. Well Mr. President, his sermon of fifteen minutes only served as an introduction; it just warmed him for the work. He closed his manuscript and he poured out his thoughts and feelings, his whole soul, in a way that could not be resisted. It touched and melted the souls of others—and I watched the countenance of one who seemed at first determined not to yield, who drew back in the pew, as if gospel-proof;—but at length the head went down, tears flowed, and broken sighs and sobs attested the power of truth, and when he had finished, I said, 'Dr. you've surely got one—you have saved a soul.' Mr. President, this is the preaching that we want, and this is the preaching that you have given to the poor. There is another good thing connected with the form of this ministry. Your ministers are independent of the people to whom they preach, and therefore peace and harmony prevail. Now-a-days ministers have no sort of security or permanence; parishes are so whimsical, capricious, easily dissatisfied, faultfinding, that a minister must be settled on horseback and keep his spurs on. But there is no room for this, in your ministry. You build the Church, you erect the pulpit, you put in the minister, you open the doors and say, come in, come, buy without money and without price, you have nothing to do but to come in and hear, and behave exceedingly well, and grow in grace—and if you are not satisfied, there are the doors—they are just as wide open as when you came in. You can go out—you shall not stay and disturb our peace. Mr. President, the gentleman who preceded me like to have buried me in the mire of sectarianism, with my face downwards. Sir, I am glad he lifted me out before I was quite lost. I belong to the whole world. From the North pole to the South, from the zenith to the nadir I embrace all who love the Lord Jesus Christ in sincerity and truth. I rejoice, Sir, in the present prosperous condition of this ministry, as appears from the report of your Secretary. I knew that it would, that it must be so, that in this city, an institution like this would not be suffered to languish or perish. Here we are in the centre of the universe. God has got but one Boston, and we live in it. Here the question is, not how shall we set the ball in motion, but who shall stop it. Sir, make out your case, show that a thing is good, that it ought to be done and must be done, you never appeal in vain to this community. What is needed, and all that is needed to further any good cause will be forthcoming. Sir, this is a good cause—it is a glorious and blessed cause. Like my own ministry to the poor sailor, it plants seeds that are scattered and bear fruit in the four quarters of the globe and sends forth holy influences in every direction. We cannot see or calculate all its blessed results. Dr. Channing, whose voice was uplifted in these walls, in its behalf, and who is up there where the rainbows meet, he looks down and sees them all and rejoices in spirit—and may we rejoice and labor and persevere, till the fountains of sin and sorrow are stopped up, and the world redeemed and blessed by the Gospel of the Son of God.

The meeting was then addressed by Rev. Mr. Gray, Rev. Mr. Barnard and Rev. Dr. Gannett. We regret that we have not time to prepare, or room to insert, a full report of their remarks. Mr. Gray spoke with much earnestness and ability of the importance of the Chapels to this ministry, and deeply interested the meeting with an account of his personal experience and observation of the good done by them in connexion with it.

Mr. Barnard spoke with much feeling of Dr. Tuckerman and Dr. Channing, in their connexion with the origin and institution of this charity, and Dr. Gannett's closed, with a few appropriate and beautiful remarks, in reference to the erection of a monument to the memory of Dr. Tuckerman at Mount Auburn.

The Report was then accepted, and after singing the Doxology, the Fraternity adjourned.

For the Register.

'HUMBLE YOURSELVES BEFORE GOD.'

MESSRS. EDITORS,—I heard a sermon on Fast day, that much interested and impressed me. I send you the following abstract of it, written from memory, which is at your disposal, if you would like to insert it. Your's, X.

'We are called upon, Christian friends, by our highest civil authority, to humiliate ourselves before our Maker. And what duty can be more strongly urged, and impressed by more affecting and powerful consolations? What sentiment is there more becoming us, the children of folly, passion, weakness, ingratitude and of many sins? Do not our own hearts promptly, fervently respond to the call? All there is good and true, just, holy and noble within us, the misimproved past, neglected duties and opportunities, our low, poor, starved, deformed characters—our rich means and abundant privileges, the thousand manifestations of divine regard and goodness that are about us, all the inspired voices of benignant nature, the beauty, purity, beneficence of the earth and heavens, make the like demand upon us; all say, in still, penetrating, subduing tones, 'sons of men, humiliate yourselves before God.' If we look into our hearts, do we not there discover sufficient to humiliate us profoundly,—envy, pride, selfishness in many forms, malice, uncharitableness, ingratitude, hypocrisy, lust, avarice, a brood of vipers, worms that never die, flames that are never quenched, hardness towards man, impiety towards God? How many are like whited sepulchres, beautiful without, within all uncleanness! May not the woes so long since, and so fearfully, pronounced against scribes, pharisees, hypocrites, be justly and emphatically repeated in the case of this generation? Are not all the sins which find their nurture in man's nature rife among us? People are now more civilised, cultivated, self-restrained, than they were some ages ago—are they in deed and in truth better? Cultivation and refinement, so called, are not holiness. Would not the voice of the Great Teacher, were he among us, be raised as loudly and fearfully in our streets, as it was in those of Jerusalem? And as another means of humiliation, let us go to his cross. Behold that gentle sufferer! how his flesh quivers with agony! that tongue so constantly employed in dispensing peace, comfort, consolation, in fervent, midnight prayers to heaven, for a guilty world, is now parching with fierce pains; those feet that went about doing good, those hands that were ever raised in blessing, are now broken, crushed, bleeding; that heart so full of all tender emotions, is ceasing to throb; those eyes that beamed unutterable love are closing forever; his head bows; he is sinking beneath the approaches of a most cruel death; nature sickens at the sight; earth groans and heaves; the sun withdraws his beams; the universe blushes with shame; nature sickens, but man exults; see the smile of triumph on the features of that vast, surrounding multitude! Is there not here enough of human baseness, wickedness and degradation to overwhelm us with a sense of humiliation? They then, who rejoice in such agonies of such a being, who are exulting over and insulting him that is pouring out his blood to redeem and bless them, are our brothers and sisters—our nature is there at the foot of the cross, and demonstrates the depth of degradation to which it may sink, and receives its greatest lesson of humility. And who is so lost that he can contemplate this scene, so dreadful, so affecting and not prostrate himself in humiliation before God and plead for mercy? And let each one put the question to himself, for what is all this suffering, this cruel sacrifice of a being so good, so meek, so benevolent, so glorious and divine? The response is, it is all to save me; to save me from sin, selfishness, unrighteousness; to break my chains and give me freedom; to cast every weight from my soul and fill it with peace; to clothe me in the beauties of holiness, and raise me to the rank of a true son of God. And am I saved! Am I as just, pure, free, good and holy as he and his agonies and blood would make me? No, no! I have resisted the rising energies and influences of his cross, sufferings and teachings. I am yet a sinner, though *he* died to redeem me from all sin. I have crucified him anew. How mighty to humiliate is this thought! May it have its due effect on each of us, help us to perform the duty of the day and prostrate us in the dust before God! And more effectually to achieve this purpose, let us now ascend into the light of his infinite purity, justice and benevolence! in view of which the heavens are not clean, and angels are charged with folly. And how does it affect us and show the stains, darkness, littleness, selfishness and deformities of our characters! Does not the contrast overwhelm us with conscious shame and humiliation? People, to judge from their language, hope erroneously in his mercy and goodness. While we continue in sin, *they* can only make us more miserable; the more merciful and benevolent God is, the more wretched will the want of merciful and benevolent dispositions make us; the crushing contrast will be our punishment. We call ourselves his children, yes the offspring of infinite, moral excellence, beauty, holiness and glory; and yet how destitute are we of all high qualities, true excellence and spiritual greatness. How would the thought that we are the children of God, if realised, regenerate us; how would it cast from the soul, low cares, anxiety and despondency; how would it elevate the thoughts, aspirations, affections; with what simplicity, tenderness, grandeur would it invest us? The power of this truth, if felt, would at once revolutionise the Christian world, and develop the incalculable riches and resources of our nature. It never yet was fully realised but by one being on earth; and it has made him the admiration, wonder, master and Savior of mankind.

Let God, my friends, be in all our thoughts, let us walk with him, let him dwell in us and we in him, then shall we be ever humble, peaceful, contented. Let us habitually look up to him as a father: then humility and dignity together descend upon us. We should be humbled in the consciousness of what we are, and elevated in the consciousness of what we may become. He that truly humbleth himself is is indeed exalted. It is only great thoughts and conceptions that can truly humble us, and they alone can really exalt us. He who frequently contemplates sublime objects feels humiliated, and he is at the same time elevated. The combined consciousness of present poverty and of capacities for great attainments is the only foundation of true humility. The teaching of total depravity may indeed depress, debase and make a man despise himself, but it cannot humiliate him. It is attended with no sense of demerit, of blameable degradation and unworthiness. Why should he humble himself, who is not guilty, only unfortunate. The doctrine in question is the source of pride. The person who from a condition of destitution, by his talents, prudence and industry, raises himself to one of wealth and importance, has some reason to be proud; but not he who inherited his fortune. So has he, who by skill and science, compels his naturally cold, barren fields to bring forth in some abundance; not he who gathers for *his* harvests the almost spontaneous productions of a rich soil.

Finally then, all within and without unite in preaching humility to us, all call on us to humiliate ourselves before God. Our hearts, consciences, purest sentiments and highest aspirations; Christ, his teachings, example, sufferings and blood; our Maker in all his glorious attributes, the universe, from the frail flower that sheds a little sweetness on the air, to the sun, as he pours forth his ocean of genial influences, in all its beneficent ministrations, and in all its bright, pure, beautiful forms, rebuke our pride, coldness, ingratitude, selfishness, littleness, hardness and sensuality. Let us listen and obey, and on this, and every succeeding day, may we have grace to experience what blessedness there is in humility. and how surely it conducts to exaltation.

For the Register.

MORAL EDUCATION—THE CHILD'S FRIEND.

One of the most pleasing and promising circumstances in the stimulated movements of society and the fierce strivings of parties and associations at this time, is the attention paid to the education of children, during the earliest years of childhood. Till very recently, these gems were suffered very much to run to waste. It was thought impossible *as yet* to effect any thing in the way of education. The moral sentiments and intellectual faculties were left to their spontaneous activity and unaided development; chance impulses and accidental influences were nearly all the aids the soul received in its struggles after the conscious possession and free exercise of its powers—hence many inexplicable prejudices, singularities of temper and character, sympathies and antipathies. They are looked upon as the innate peculiarities of the individual—original perversities of his nature, idiosyncrasies; all efforts to change or correct them must therefore necessarily be vain, while in truth they are only the growth of these vagrant, crude, untempered and unlettered impulses and influences. While the heaven appointed guardians slept, the enemy came and sowed tares—and the fruit is now apparent and abundant. Surrounding circumstances and examples, society, the world and the ruler of its darkness have been permitted, unresisted, to pour these impressions into the child's bosom, to act on and in its heart, to baptise it in their bitter, exasperating, pestilent streams, to do their full work—dismayed we behold it and proclaim the utter depravity of human nature, while it is only the result of human neglect, carelessness and criminality. A large portion of the moral corruption and wrong we witness and deplore, that fills and curses the earth, are this and nothing more. The fountains that send forth waters, so blighting to all that is fair and good, might have been purified and sweetened. Those deadly plants that now poison the very airs that pass over them, might by cultivation, careful and wise and constant, have borne fruit for the healing of nations. To drop the figure, those men and women, so deformed, stained and degraded, so hateful and hating as they appear, might, such is the divine power of discipline and cultivation in early childhood, now be lovely and loving—the delight of those friends and homes, the ornaments and blessings of society. How long, desperately, almost hopelessly, have many of us been obliged to struggle against pernicious habits, tastes and passions, that might then so easily and effectually have been broken and corrected. The greatest difficulties and trials we have known, were the consequences of early neglect. What contests and conflicts have we waged, through many years, to overcome that brood of full grown vipers, that might have been so easily crushed, while we were in our cradles. By far the largest amount of the evils and woes of life are to be traced to the want of due, sedulous cultivation at its commencement. These things ought not so to be, and will not much longer. The truth on this most important subject has dawned. It begins to be perceived how much may be done to insure the happiness, usefulness, salvation of the man, by properly educating the child; and when it shall be fully perceived, the regeneration of the race will begin—a new era in earth's history; legislation, arts, science, statesmen, scholars, philosophers, cannot do it. It must be effected by the application of spiritual influences and energies to the hearts of children. The highest destinies of the world are in the hands of mothers. Let us not charge on God the results of human neglect—he has done his part—when they shall do theirs, his reign will come, his glory be revealed in man, who will then appear indeed his son, heir and image. He has made the soul rich in gems of beauty, excellence, power and greatness. And the divinest work to be effected on earth is their development—in comparison, every other is poor coarse and vulgar. And how wonderful are these developments! That little, feeling thing, so frail, so helpless, so ignorant, may, in a few years, be leading armies, guiding the fortunes of an empire, causing tyrants to tremble on their thrones, or exploring the sublimest regions of truth. What a change, progress, development! And is it not an exalted privilege to aid in it? It is however not merely a glorious work, it is most difficult and delicate. What care, prudence and wisdom are needed to select and combine those influences, most efficacious, most replete with moral energy, and apply them! The truth is, to cultivate and develop the soul in childhood, requires profound skill, wisdom and science. The subject as yet is but little understood—and parents and teachers need help, direction and instruction—and only those who have long and carefully studied and investigated it, can supply the help, direction and instruction that are wanted.

I have been led to offer these remarks, Messrs. Editors, from reading the last number of the Child's Friend, conducted by Eliza L. Follen. I rejoice in the establishment of this periodical—and more, that it has fallen into such hands. So conducted, it cannot fail to be extremely useful—of great service to all engaged in the education of children. There is probably, no person in our community, who has so thoroughly studied, so intelligently and patiently observed the modes and means best fitted to cultivate and develop the affections and faculties of the quite young. To carry little children to Jesus, has been with her a labor of love and diligently pursued. She has deemed the study of childhood the most important and rich of all studies—and its friends will thank her, that she is willing to impart the stores of her experience and observation. All truth, and every discovery in regard to this subject, should be collected and communicated to all interested. Such a periodical as this, is therefore demanded and will be sustained—the efforts of the accomplished conductor, in the cause of early education, will be appreciated and rewarded. It should be in every family.

For the Register.

FAST DAY AND SUNDAY SCHOOLS.

There is no new custom which recommends itself more strongly to our favorable regard, than that of occupying a portion of Fast Day with Sunday School Anniversaries; or in other words, by an especial attention to the subject of the religious education of the young. The day, as one of fasting and prayer, has been, and is, sadly profaned by too many, both old and young. But by holding these anniversaries on that day, a large proportion of the young, may be usefully occupied and pleasantly instructed, and, through them, many parents and others allured to the house of worship, and to a better and deeper sense of one of their most sacred obligations.

On the Fast Day just passed, quite a number of our Churches were thronged in consequence of these occasions. At the Pitts Street Chapel, the Howard Sunday School was assembled at the usual hour of service in the afternoon. The house was densely crowded. There was a devotional exercise by Rev. Mr. Waterston; Singing and Recitations by the children, and Addresses by Dea. Martin Lincoln, Lieut. Moores of the U. S. N., and Rev. E. T. Taylor. The services were extended, but their interest was of the best kind, and sustained to the close.

At the Bulfinch Street Church, the celebration of their Sunday School took place at an early hour in the afternoon. The children of the Female Asylum were invited to be present, which gave additional and great interest to the occasion. As the children of the School, more than two hundred in number, entered the Church and proceeded to their seats, the orphans sung,

Here are we, an orphan train,
Come to meet you once again &c.

To which the children of the School then responded,

Welcome, welcome orphan train,
Welcome hither once again,
Friends we are both kind and true,
You love us, and we love you &c.

The effect was touching in the highest degree. Rev. Mr. Gray offered the prayer; after which the children were addressed by the venerable Dr. Pierce of Brookline; the teachers by Dr. F. H. Gray; and the parents and children by Hon. Jonathan Chapman. At the close Rev. Mr. Gray addressed the orphan children. These addresses were of great beauty; sound, practical, and comprehensive. The testimony borne to the value of Sunday Schools by Mr. C. will long live in the memory of those who heard it. There were seven original hymns sung at intervals by the children, in excellent style, and yet the whole service did not exceed an hour and a quarter.

There was another anniversary celebration at Charlestown, at the same hour; the sixteenth of the Harvard Sunday School, connected with the Church of which Rev. Mr. Ellis is the pastor. One hundred and seventy-five children were present, notwithstanding there were so many attractions for them abroad. Beside the children, the church was well filled with attentive auditors. Prayer was offered by Rev. Mr. Ellis. An interesting and valuable report was read by Mr. Frothingham, one of the superintendents; from which it appeared the whole number of pupils belonging to the school is 395; teachers, 43; whole number connected with the school, 244. Charles Foster, Esq. has been its superintendent for sixteeen years. Three original hymns were sweetly and beautifully sung at intervals by the children; and addresses were made, first to the children by Mr. L. G. Pray of Boston; second to the teachers, by Rev. Mr. Chapin, and third to the parents by Rev. Mr. Ellis. Unbroken silence and undivided attention bespoke the deepest interest on the part of all.

Another of these occasions, on the same day and hour, was observed at the Rev. Mr. Pike's Church, 2d parish in Dorchester. The services here, we understand, were similar to those above described. Rev. Mr. Angier of Milton, J. A. Andrews, Esq. of Boston, and Mr. Geo. G. Channing of Boston made addresses, or took part in the general services of the occasion; and the impression made was of the deepest and most salutary character, and gratefully acknowledged.

The Sunday School connected with the First Church in Dorchester, (Rev. Mr. Hall's,) also had a similar service at the same hour. The number of children assembled was very large; this school being among our largest and best.—Rev, Mr. Hall made the prayer at the opening of the services. The singing was by the choir. Addresses were made by Rev. Mr. Barnard of Boston, Professor Charles Brooks of Boston, and G. F. Thayer, Esq. of Boston This occasion was deemed by all to be one of great importance, not only to the young, but to all who were present, as the importance of early religious education was forcibly presented to the mind, and deeply impressed on the heart.

Other similar celebrations were held on the same day in other of our Societies, but of which we received no particulars; one especially at Salem, Rev. Mr. Thomson's, Barton Square School, where Dr. J. F. Flagg of Boston, made the address; which occasion is spoken of as a very animated one.

May the day in all coming years be everywhere used and sanctified to as good and holy a purpose, and we shall then pray for its continuance, and hope from it the highest and best of results. P.

For the Register.

NEW WORK BY MISS MARTINEAU.

All the many friends of Harriet Martineau in this country will hear with interest the intelligence that a work from her hand is about to be republished among us from an English edition. It bears the following title 'Life in the Sick room: Essays, by Harriet Martineau. With an introduction to the American edition, by Eliza L. Foster.' It is well known that the authoress has been but too well prepared by the discipline of severe and protracted illness, for the treatment of her subject. To us she seems to have grasped its sacred significance, and to have fathomed its holy depths. Treatises upon sickness and the sick, upon pain and its lessons have too often a character of hackneyed moralizing, or else of morbid sentimentality. There is nothing of the first here, and little of the last. A spirit of sad, quiet meditation breathes through the volume. And yet there is cheerfulness enough to save it from dullness, genuine religion enough to free it from gloom. Besides, the intellectual activity and vigor that characterize it, and the chastened beauty of the style, made it to us one of the most attractive of all the books of the same writer. Extracts might be given, both from the 'Essays' and the 'Dedication,' of singular truth and insight and elegance. But we have no room; and need not take out of their connection passages that will be so generally read *in* their connection. The titles of some of the chapters are 'Life to the Invalid,' 'Nature to the Invalid,' 'Death to the Invalid,' 'Temper,' 'Becoming inured,' 'Power of Ideas in the Sick Room,' 'Good and Evil,' 'Some Perils and Pains of Invalidism,' 'Gains and Privileges.' Such persons as are thrown much into the society of the ill, into the presence of disease, and yet feel how difficult it is to be at home there, to be natural, and to speak the right, the instructive or sympathizing word there, will find useful suggestions in these pages. We will only add that if anything were needed to recommend the work, but of itself, that is supplied in the name of our true-hearted countrywoman, under whose auspices, and by whose introduction it is brought before the American public. H.

THE APPROACHING ANNIVERSARIES.

The first signs of Spring have pleasantly associated themselves in our minds with the religious anniversaries, so that as soon as we note the approaches of this season of the year, we find our feelings in preparation for those sacred festivals. We are persuaded that if good and permanent results are to be expected to follow them, they must of themselves from year to year exhibit the effects of previous interest and effort. They ought to sum up and concentrate the labors of a year and of many years. They have become now as important to our Churches as the overflowing of the Nile to the Egyptian harvest. And as the waters whose flood deposited fertility collected from a distance and gathered their contributions from a wide space, so must the influences which attend our religious anniversaries combine the zeal, the thoughts and the interests of the brethren who live at wide distances, and who cast together the results of their individual labors that they may share in the common result. Our object now in referring more than a month in advance to the approaching anniversaries is to press upon all our clergy the importance of personal attendance, and of such a preparation for them as will amount to a contribution to their interest.—The labors of the past year in behalf of great moral, charitable and religious objects constitute an immense sum of effort when set down in order. We do not believe that there is any equal space of territory on this globe which, in the course of two centuries, has ever had so much human effort of various kinds spent upon it, as has been laid out in and upon the State of Massachusetts. Let any one sum up merely the labors of the hand in subduing, fertilizing and beautifying the soil, the blasting of the granite piles, the removal of forests, the draining of marshes, the construction of roads, and the other immense undertakings necessary to make this hard country habitable, and he will have some idea of the untiring industry, the daily toil which has occupied our population. These labors on the soil only illustrate the equally devoted, earnest and effective efforts which have been spent upon minds and hearts, in school houses, churches, lyceums, charitable institutions, high seminaries and social circles. The narrative of each workman's experience becomes thus a tale of interest to all. It is these tales which we wish to hear spoken out with warm feelings, told with all confidence and trust, given forth for the benefit of some who may be disheartened or perplexed, and for the instruction and comfort of all. Let our brethren come up to the anniversaries with such words of experience and power. They will be the fruitful seed of the next year's harvest.

ORDINATION AT TAUNTON.

The ordination of Mr. Charles H. Brigham as Pastor of the First Congregational Unitartan Church in Taunton took place on Wednesday, March 27. The Introductory Prayer was by Rev. Mr. Ware, of Fall River; the Reading of Scriptures by Rev. Mr. Angier, of Milton; Sermon by Rev. Mr. Bellows, of New York; Ordaining Prayer by Rev. Mr. Morrison, of New Bedford; Charge by Rev. Mr. Putnam, of Roxbury; Right Hand of Fellowship, by Rev. Mr. Allen, of Jamaica Plain, Roxbury;

Address to the Society by Rev. Mr. Osgood, of Providence; Concluding Prayer by Rev. Mr. Gushee, of Dighton.

The exercises as a whole were excellent, and were listened to with attention and deep interest by a large audience. The music of the occasion was appropriate and in good taste. It consisted in part of two Original Hymns, for which we have not room this week.

After the services the members of the Council dined together at the Bristol County House. In the evening religious services were held at the Church, when Rev. Mr. Briggs of Plymouth preached.

We are happy to insert, in this connexion, the following lines of a valued correspondent.

REV. CHARLES H. RRIGHAM,

ORDAINED AT TAUNTON, MASS.

March 29, 1844.

Another herald of Thy Son himself, O Lord! hath sealed
To preach the word of grace and truth, His mission has revealed;
The dew of youth is on his brow, its freshness in his heart,
And thoughts of speechless blessedness their energy impart.

He comes this day to tread the path his Master trod before,
Meekly to bear, through good and ill, the cross his Savior bore,
Thrice blest, if to his yearning prayer one rescued soul be given,
A gem to glitter in the crown his brow shall wear in heaven.

He comes, a messenger of love to counsel and to cheer,
To raise the prayer of hope and faith above the sable bier;
He comes to break to hungering souls the bread of life divine,
And seal the infant soul to Christ by the baptismal sign.

Bless with the tokens of Thy love, the shepherd and his sheep!
Amid life's scenes of joy and wo, their souls in safety keep!
Crown with the trophies of thy grace thy servant's ministry,
And in his hour of toil or rest, his strength and refuge be!

Ye, unto whom he consecrates his labors and his prayers,
Sharing within his 'heart of hearts' your hopes, your joys, your cares,
Deal gently with him, as he comes, a stranger, yet a friend,
With your's to raise his song of joy, with your's his tears to blend.

Ye cannot hear the silent thoughts, nor mark the struggling sighs,
Which, often as he kneels in prayer, to Heaven's high throne arise;
Lighten the burden of his hand, sustain his fainting heart,
And as a sunbeam to his soul, your sympathy impart.

When, as at close of summer day, God's messenger shall come,
Their mortal cares and duties done, to call His children home,
Oh! may the boon of love divine to each and all be given,
A heritage which cannot fail, the peace and joy of heaven.

Y. L. E.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in South Parish in Scituate,	$ 13 00
From Ladies of the Unitarian Society in East Cambridge, to constitute their pastor, Rev. Henry Lambert, a life member,	30 00
From the Auxiliary Association in Washington, D. C.,	7 50
From a Lady interested in the cause of Missions, to aid the Society, in Manchester, N. H.,	150 00
From Jesse R. Appleton, Esq., of Dublin, N. H., a donation for Western missions,	20 00
From the Auxiliary Association in Billerica,	25 00
From the Children of the Sabbath School in Rev. Mr. Thompson's Society in Barre, for missionary objects,	4 00
From the Auxiliary Association in Charlestown, N. H.,	11 00
From Individuals for Tracts, received by the hand of Rev. J. T. Sargent,	15 00
From Rev. R. C. Waterston, annual subscription,	5 00
From the Ladies' Charitable Sewing Society, in Lincoln, for Missionary purposes,	10 00

MUNIFICENCE. Hon. Nicholas Brown of Rhode Island, has made a donation of *thirty thousand* dollars for the purpose of establishing an Asylum for the insane in that State. To this sum Mr. Cyrus Butler, of Providence, has added *forty thousand* dollars, on the condition that forty thousand more can be obtained from other sources. The whole, which will amount to $110,000, will make a good and generous beginning of the proposed excellent and much needed Institution.

But will the additional *forty thousand* be raised? Certainly. The *pride* of that spirited State would raise it, were it necessary to appeal to that. But it is not. Their *benevolence* will raise it.

EMPLOYMENT SOCIETY.

INTELLIGENCE WITHOUT CHARGE. This Society presents to the public, this, its second quarterly Report for the second year since it was formed, and with it the total of its operations, from its commencement to date.

Applicants for Employment from Oct. 1st, 1842, to Jan 1st, 1844,	2507
One quarter ending April 1st, 1844,	363
	2870
Applicants employed, or left the city by the advice of the Society,	1731
Remaining on the book,	1139
Total,	2870

This Society is designed to aid in preventing pauperism, by preventing imposition on those who seek opportunities for self-support, in industry; and by furnishing to such employment. The Report shows what it has done; useful information has been given to all concerned; viz., to those who ask for labor, and to those who want it, both employer and employed, *without charge*. A constant supply of capable men in almost every department of industry, as clerks, domestics, mechanics, &c. &c. &c., in almost any number, may be obtained by applying at the office. The superintendent keeps the fullest records of all needed information, and it is earnestly hoped the public will always avail itself of an institution which proposes to benefit it in so many ways.

The Society's operations have been carried on at very little expense, showing that great good may be done by small pecuniary means if well directed. The whole annual expenses amount to about five hundred dollars. This sum is obtained from a subscription of two dollars a year from the friends of the institution. It is earnestly hoped that the subscriptions may be increased; in order to secure the continued existence of the Society, and to enlarge its sphere of usefulness.

By order of the Board.

WALTER CHANNING, President,
GEORGE PASSAROW, Superintendent.

Office, No. 66 Cornhill, open from 9 A. M. to 1 P. M.

Boston, April 1st, 1844.

NATIONAL INSTITUTE. A meeting of the National Institute was held at Washington last week. The following abridged account of the proceedings is from the National Intelligencer.

The second day's session of the Convention of the friends and members of the National Institution was held Tuesday.

A large assemblage of ladies and gentlemen attended at 10 o'clock, and remained till the close of the session.

The Hon. Levi Woodbury presided, introduced the speakers respectively, and announced the subjects on which they were to deliver their essays.

Dr. H. Humphreys, President of St. John's College at Annapolis, read an interesting paper on the economy of science in relation to Government.

He was followed by Professor Benjamin Hallowell, of Alexandria, in a very lucid essay on the liberation of Calorie in some chemical changes that are attended with an enlargement of bulk.

Lieut. Maury delivered an interesting lecture on the Gulf Stream.

The session was closed with an able paper, of much length, read by Professor Geo. Tucker, of the University of Virginia, on the dangers most to be guarded against in the future progress of the United States.

The third day's session was nearly as numerously attended as the preceding sessions.

President Humphreys presided, and introduced each gentleman to the Convention, with an announcement of the subject of the paper to be read.

The session was opened with a prayer by the Rev. Mr. Tuston.

Professor J. G. Morris, of Baltimore, first addressed the Convention, and read an interesting paper on the past and present state of entomology in the United States. He gave a rapid sketch of its history, progress, and cultivation in this country; spoke of it generally as highly attractive and fascinating to all who devoted their attention to this branch of science.

He spoke of Dr. Harris, of Massachusetts, as the most distinguished living entomologist, and of his invaluable contributions to various journals on certain insects injurious to agricultural and horticultural productions, and of the necessity of this study to the farmer and gardener.

Professor R. S. McCulloch, late of Jefferson College, Pennsylvania, followed next, in some brief extemporaneous remarks on the very interesting subject of planetary perturbations.

Fourth Meeting. Wednesday evening, April 3.—Hon. John C. Spencer in the Chair.—Professor Jacobs, of Gettysburg, Pennsylvania, read a paper on 'the Indian Summer.' This performance displayed much meteorological knowledge, and afforded some new views of this interesting phenomenon.

Dr. A. D. Chaloner, of Philadelphia, read a paper on the 'Petrified Forest near Cairo, in Egypt, discovered by Monsieur Linant.

Fifth Meeting. Thursday morning, April 4.—Hon. Robert J. Walker in the Chair. The meeting was opened with prayer by the Rev. Dr. Laurie.

Mr. Peter A. Browne, of Philadelphia, addressed the Institute on 'an improved method of teaching the natural sciences.'

Professor W. W. Mather, of Ohio, delivered a discourse 'on the physical geology of the United States,' and presented a very scientific and interesting survey of the subject.

Professor C. Gill, of Flushing, New York, read an interesting memoir 'on the improvement of mathematical science and the consequent advancement of the natural sciences.'

On Thursday evening Dr. Nott, the President of Union College, Schenectady, New York, delivered a discourse on the 'Origin, duration and end of the World,' which is said to have been distinguished by learning, ability and eloquence. He was followed by Prof. Agnew, of New York, who read a brief analysis of the new *Glacier system* of Agassez.—On Friday morning Professor Locke, of Cincinnati, read a paper on the meteorology, topography, magnetism, geography, &c. of Lake Superior and its vicinity, illustrated by a series of beautiful diagrams and paintings. Professor Norton, of Newark, followed with a paper on 'the nebular hypothesis,' and Captain W. H. Swift, of the Army, with 'a description of the base line on Long Island, measured in 1834, for the Survey of the Coast of the United States,' with an explanation of the theory and practice of such measurements. The session of the day was closed by a paper from Dr. Sewall, of Washington, on the design and utility of the Medical Department of the Institute. The Convention then adjourned to meet again on Saturday evening; and it was expected that it would have its final meeting on Monday.

LIFE INSURANCE. In our enterprising country where capital is wanting, and where credit and bank accommodations are among the means made use of to supply the want, where purchases of land, as well as of merchandise, are frequently founded on bank assistance, how anxious must those feel, who, dependent on endorsers, see their estates and the independence of their families, and the safety of their friends, all at hazard, should death suddenly overtake them, and should their involved affairs be left to the management of executors. Under such circumstances, a Life Insurance to the amount of their discounted paper, relieves them from much uncertainty, and affords the means of immediately relieving endorsers from loss, their estates from the danger of being sacrificed, and their families from ruin. [Letter on Life Insurance.

PRESENT TO JOHN QUINCY ADAMS. We had the pleasure of seeing last evening one of the neatest things in the shape of a cane, that we ever before beheld. It was made of ivory at the factory of Messrs. Julius Pratt & Co., Meriden. Upon the head is a spread eagle inlaid in fine gold. In the beak of the bird is a scroll, on which is engraved the words 'Right of Petition Triumphant,'—in the claws, besides the usual arrows and olive branch, is another scroll, on which is the word 'Petition.' On the gold band is the following: 'To JOHN QUINCY ADAMS'—Justum et tenacem propositi virum—which translated is 'A man upright and firm in his position.' The ferrule of the cane is silver and the point steel. The value of the gold upon this beautiful staff is, by weight, about $15. The whole cane cost about fifty dollars. The engraving, which is a fine specimen of the art, was executed by Mr. Frederic Gorham, of the firm of Daggett, Hinman & Co., of this city.

[New Haven Palladium.

WASHINGTON'S BIRTH DAY, IN PARIS.—The Birth Day of the Father of our Country was celebrated, with great eclat, by the Americans in Paris. Galignani's Messenger says—"The birthday of Washington, 'the great and good,' was commemorated by a brilliant ball at the Salons Lemardeley, in the Rue Richelieu, and the *elite* of American society was present. The rooms were decorated with the star-spangled banner, and a fine painting of Washington, by the American artist, Healy. The beauty of the ladies, and the elegance and taste of their toilettes, excited universal admiration.—Among the invited guests were all the Lafayette family, M. Guizot, M. de Bacourt, and M. de Nordin, the former Minister, and the latter Charge d'Affaires to the United States from Sweden, and several veteran American diplomatists, etc. etc. An excellent supper was served at 12, and the dancing continued till 3. The national air, 'Hail Columbia,' given in a spirited manner by Tolbecque, and received with great enthusiasm, closed this festive scene."

SINGULAR MORTALITY. Since the death of Governor Veazey, of Maryland, which occurred about twelve months ago, the most lamentable mortality has visited the members of his family, four of whose deaths we have been called on to record within the past six weeks. On the 6th of March, Thomas B. Veazey, the brother of the late Governor, and on the 7th, Mary L. Veazey, and Sarah Lusby, his daughter and niece, were all suddenly stricken with death at their old homestead in Cecil county. On the 23d of the same month, at Lancaster, Pa., Dr. Thomas W. Veazy, a son of the late Governor, was also called to "go hence," in the 36th year of his age. Mrs. Veazey, the grief-stricken widow, has outlived, in sorrow and affliction, nearly all her earthly ties, and the house that was one short year ago the scene of happiness, plenty, and home of every earthly joy, has been thus suddenly made sad and desolate by the inscrutable hand of Providence. [Balt. Sun.

METHODISM VS. SLAVERY. A Washington correspondent of the Philadelphia Gazette says that there has been in that city a decision of the Methodist Conference denouncing all ministers of that denomination who have slaves, and that it has caused considerable excitement. [Transcript.

THE HON. JOHN M. NILES of Connecticut, who has been detained by ill health, has so far recovered that he passed through New York, on Friday morning, on his way to Washington.

CONGRESSIONAL.

SATURDAY, March 30.

IN SENATE, yesterday, Mr. Merrick continued his remarks in favor of his bill for reducing the rates of postage, and restricting the franking privilege. When he had concluded, Mr. Wright proposed some further amendments still further restricting the franking privilege. The bill was then laid aside, and the Senate went into executive session. The nominations of Mr. Cucullа as Collector of New Orleans, and of Mr. Wasson as postmaster at Albany, T. J. Marvin, postmaster at Saratoga, and J. Belknap, postmaster at Newburgh, were confirmed, and the Senate adjourned until Monday at 1 o'clock—the purpose being previously to attend the opening of the National Institute.

IN THE HOUSE, the debate on the bill to reduce the compensation of the army officers was continued until a late hour. The proposition to abolish the office of major general of the army was negatived. An amendment in favor of making promotions from the ranks of the army was carried—ayes 75, noes 40. The House then adjourned.

The Senate was not in session to-day.

In the House, a message was received from the president, transmitting a letter from the French minister, proposing that the commerce between the United States and the islands of St. Pierre and Miquelon should be on terms of perfect reciprocity, as it is now with Martinique and Guadaloupe. The president expresses himself favorably towards the proposition. Also, a letter from the postmaster general with his estimates of the expenses of his department for the ensuing year, amounting to 4,530,000. Also, another letter from the postmaster general as to the private mails, in which he states that the revenue of the department for the present year will fall below that of the last, at least $200,000, and he recommends that heavier penalties be enacted for the violation of the post office laws. The House then went into committee of the whole, and took up the bill regulating the pay of the army. Mr. Pettit moved to abolish the office of chaplain in the army, and on this proposition a very animated and occasionally very amusing debate ensued. The motion was at length withdrawn. The bill was then read through until the closing section, when Mr. Garret Davis, of Kentucky, proposed a nominal amendment, and is hanging thereon a most virulent political harangue. There is no doubt but what the bill will pass the House.

[Correspondence of the Journal of Commerce.]

TUESDAY, April 2d.

IN SENATE, to-day, memorials of citizens of Ohio and of Massachusetts were presented against the annexation of Texas.

The Military Academy Bill from the House, was passed without amendment.

POST OFFICE LAWS.

The Bill reducing the rates of postage was again taken up, and Mr. Hannegan, of Indiana, spoke, at length, against it. He stood in a peculiar situation as to this Bill. He had been instructed to vote for a bill reducing the rates of postage. Holding to the doctrine of instruction, he had been willing to vote for a bill making a reduction consistently with the principle that the Post Office revenues should support the establishment, and afford facilities for the sparsely peopled sections of country. This bill was not of that kind. If he thought it was, he would vote for it. Who asked for this reform? It was said that the people asked it. They might be in favor of it now, but it originally came from the capitalists, the rich business men, who now send and receive their letters in violation of law.

Mr. Simmons' amendment was further discussed. Mr. Simmons defended it, and stated that not one letter in twenty on the routes chiefly relied on for revenue now went into the mail. They could be brought into the mail only by satisfying public sentiment. The reduction of rates for distances from 100 to 250 miles from 12 1-2 to 10 cents, would not be sufficient for this purpose. If the bill became a law it would fail to produce sufficient revenue, and we should be compelled to return to the old system, without the advantage of having tried a reasonable reduction. His plan would increase the number of paying letters fourfold.

Mr. Wright opposed this amendment as too strong. He was certain that the department could not survive it. Under this amendment the rate of postage for half ounce letters for 250 miles would be but five cents. Merchants and bankers sent generally double, treple, and quadruple letters. By using their paper, bank notes, &c. to the extent of a quadruple letter could be sent for a postage of five cents.

Mr. Simmons modified his amendment so as to provide that the postage on single letters should be five cents for any distance not exceeding 250 miles. This was rejected—Yeas 7, Nays 31.

Mr. Wright moved to amend the Bill so as to strike out the section which preserves the franking of documents by members of Congress.—He was confident that no important information reached the public through this channel which did not previously reach it by other channels. The amendment would enable us to dispense with much of the expense of public printing.

Mr. Allen opposed this amendment on the ground that the documents were of great value to the public and that they could not be well informed of our proceedings in any other way. The motion was lost—Yeas 10, Nays 28.

The bill was passed over, inasmuch as Mr. Merrick was compelled to leave the city tomorrow.

The prospect is, that nothing can be done with the bill.

WEDNESDAY, April 3d.

IN SENATE, to-day Mr. Phelps of Vermont, presented a memorial from the citizens of that State, against the annexation of Texas. He took occasion to say that the memorial expressed the unanimous sentiment of the people of Vermont on this subject.

Mr. Tappan presented resolutions from citizens of Ohio, declaring that the annexation of Texas would be perfidious to Mexico and destructive to the Union. He stated, the citizens who had passed these resolutions were intelligent and respectable.

IN THE HOUSE, five different reports from the Committee of seven members on the Massachusetts Resolutions, (proposing an amendment to the Constitution abolishing the representation for the slaves,) were made.

The majority of the Committee reported the following resolutions:

Resolved, That the amendment, &c., ought not to be recommended.

Resolved, That the Committee be discharged from the further consideration of the subject.

The first resolution was adopted—ayes 156, noes 13.

The nays were Messrs. Abbot, Adams, Baker, Darragh, Dickey, Giddings, Hudson, Marsh, Morse, Rockwell, Rogers, Severance and Winthrop.

The second resolution was agreed to.

THURSDAY, April 4.

The Senate was engaged in the bill proposing a Navy Yard at Memphis, Tenn., which was debated by several Western members.

In the House, the consideration of the bill reducing the expenses of the Army by reducing the pay of the officers was taken up.

An amendment was proposed that the soldiers should not be required to attend divine worship. It was defended by Mr. Pettit of Indiana, who expressed his regret that he had withdrawn a motion to abolish the appointment of Chaplains, and wished some one to renew it. Mr. P. took occasion to allude to the Connecticut "Blue Laws," and to the Witches of Salem, to Cotton Mather, and Rev. Dr. Norris.

Mr. Hale of N. H., voted with Mr. Pettit and saw no reason for any connection of Chaplains with the Army and Navy. To require any one to attend divine worship, also, he contended was against the constitution.

Mr. Hunt of N. Y., said the laws were best as they were. They imposed no form of faith upon any body. But moral discipline and moral instruction was necessary and this could be best accomplished by preserving the office of Chaplains and by requiring their attendance upon divine worship.

The amendment was rejected and the bill passed.

FRIDAY, April 5.

THE HOUSE took up the bill making appropriations for harbors and rivers, and a debate ensued among several members relative to the merits of Mr. Van Buren's administration.

The House passed the bill reducing the pay of the Army about five hundred thousand dollars.

Mr. Coles made a strenuous effort against the bill but it was passed by a tremendous majority, yeas 100, nays 36.

This cuts down the pay of all officers and privates; it discharges the supernumerary officers—all the second lieutenants; it therefore breaks up the West Point Academy, by excluding its graduates from service; it cuts off the extra allowances as far as possible; and requires supplies to be furnished by the lowest bidder.

The Reports from the Select Committee on Massachusetts Resolutions were ordered to be printed.

The Joint Resolution from the Senate, fixing the 27th of May, as the day for the termination of this session, was taken up, and on motion of Mr. Dromgoole, postponed to the 13th of May, yeas 91, noes 65.

IN SENATE. Mr. Evans offered a Resolution, calling upon the President of the United States, if not incompatible with the public interest, to furnish any and all correspondence between this and the British Government, in reference to their constituents. The President is called upon to indicate any purpose or the absence of purpose on the part of England to interfere in any form with Texas.

Almost the whole body of the people from the North appear to be demanding that Congress should not interfere with the present Tariff.—Mr. Buchanan presented fifteen memorials for the Tariff as it is. Memorials of the same character were presented by Messrs. Phelps and Upham, from Vt., by Mr. Pearce, of Md., and by others.

A Bill supplementary to an act regulating the pay of the navy of the United States, was called up and debated at length, and then laid aside to be disposed of to-morrow.

The Senate proceeded to miscellaneous business.

SATURDAY, April 6.

THE SENATE did not sit to day.

IN THE HOUSE, on motion of Mr. Tibbets the rules were suspended, and a resolution adopted to terminate all debate on the bill making appropriations for the improvement of the Western waters. The House, then, in Committee of the Whole, proceeded to vote on the amendment to increase the appropriation for the Ohio River below the Falls, the Illinois, the Missouri, Mississippi, and Arkansas rivers, from $ 180,000 to 223,000, which was adopted. The Committee agreed to several other appropriations.

Mr. Abbott of Mass. professed himself friendly disposed to encourage all works of internal improvement partaking of a national character, whether at the North, South, East or West, for he knew of no sectional differences in such matters. He was however for the bill as it stands, believing that the interests of the west and the sea board would be better promoted by passing the bills as they came from the committees, as the appropriations thus reported, would be more likely to come within reasonable and proper bounds.

MONDAY, April 8.

IN SENATE, after the reading of the journal of Saturday, Mr. Allen announced the death of the Hon. Heman Allen Moore, and, after the adoption of the usual resolutions, the Senate adjourned.

IN THE HOUSE, after the reading of the Journal of Saturday, Mr. Weller rose and delivered a feeling address announcing the demise of the Hon. Heman Allen Moore, at his residence in Columbus, Ohio, whither he had gone in consequence of a rapid decay of health, with the hope that quiet repose in his family would prove beneficial; but his disease was consumption, the rapid progress of which has terminated his existence. The resolutions appropriate to such occasions were adopted, and the House adjourned.

DESTRUCTIVE FIRE AT CAMBRIDGEPORT. The alarm of fire at ten o'clock on Saturday evening came from Cambridgeport. It originated in the extensive stable adjoining Sprague's Hotel, which were both destroyed, together with the large hall lately erected. The fire soon communicated to the stable owned by Mr. Woodbury, which, together with several wooden buildings, was consumed. The dwelling houses of Mr. Childs and Mr. Wheeler were only saved through the extra exertions of the neighbors and firemen. The buildings being entirely of wood, the fire spread rapidly, the space burnt covering near half an acre. The furniture of the hotel was saved, but it is said ten or twelve horses were consumed with the stable. As a proof of the vigilance of the fire companies in this city, and the neighboring towns, we would state that upwards of thirty engines were present, every town within five miles being represented by a large body of firemen. Most of the property was insured. To the credit of the ladies of this town, be it said, they lent their aid, and such as we witnessed was most efficient. [Gazette.

The fire was no doubt the work of a confederacy of incendiaries, who resorted to a nefarious stratagem to insure the entire destruction of the property. About half an hour before the fire in the stable was discovered, some brush in the vicinity of Mount Auburn was set on fire, and an alarm was raised which drew off the engines and fire department of Cambridge in that direction, and thus the fire in the Port had an opportunity of gaining considerable headway before any engines could be brought to bear upon it. Besides the horses burnt, several baggage-wagons filled with goods for the country, were entirely destroyed. [Post.

Within the last seven days there have been seven arrivals from Canton with full cargoes of Teas; a larger number of vessels with a larger amount of cargoes than ever before known. The passages too have been on the average short, ranging from 95 to 120 days.

There is a good deal of business doing in freights to Liverpool at 7-16, which is the top of the market. Vessels which have waited here months are now anxious to get even this rate. The fleet of vessels at Havana do not appear to be doing much better than the cotton vessels here; £2 12s 6d was the currant rate on the 19th for Cowes, and £2 15s to £2 17s 6d. for Russia, and a farther decline anticipated. Shipments of Sugar were making freely, and the amount shipped to the 1st. of April was estimated to reach 50,000 boxes to the States alone. The shipments of Molasses were in the same ratio,—no less than 10,000 hhds having cleared from Havana during seventy-six days ending the 15th of March. [New York Express.

There are now over 3600 miles of Rail-road in operation in the United States. In 1820 an enterprising gentleman of Boston, Hon. William Foster, invited several capitalists to meet at his office, to take into consideration the expediency of constructing a railroad from thence to Providence, a distance of 42 miles. Only one person attended as desired, and he declared the project a wild one. At this moment, 720 miles of railroad terminate in the city of notions, and we shall soon have many miles more.—What a mighty change in fifteen years.

CANNEL COAL. A vein of cannel coal about five inches thick, has been discovered on the surface of the earth near St. Genevieve, Missouri. It is on the route to the famous Iron mountain, and is supposed that large quantities will be found, and prove immensely valuable.

ANOTHER POST OFFICE. A new Post Office has been established in South Abington, (Mass.) and Mr. William Bonney, Jr., has been appointed Post Master.

CITY OF BANGOR. The Bangor Whig says:—It is estimated that over one hundred new buildings will be erected in Bangor the coming season.

☞ SABBATH NOTICE. The American and Foreign Sabbath Union will hold their Annual Meeting, for the transaction of business, at the Vestry of the Central Church, Winter street, Boston, on Wednesday, the 17th inst, at 4 o'clock, P. M.

On the same day, at 7 o'clock, P. M., a Public Meeting will be held in said Church, at which extracts from the Report of the Executive Committee will be read by the Secretary, and an Anniversary Discourse will be delivered by the Rev Eliphalet Nott, D, D., President of Union College, on the influence of the observance of the Sabbath on the physical and moral constitution of man, particularly of the laboring classes of the community.

Friends of the Sabbath are invited to attend.

In behalf of the Executive Committee,
J. EDWARDS, Sec'y,
Am. and Foreign Sab. Union.

Boston, April 8, 1844.

☞ TEACHERS' SOCIAL UNION. The next meeting of this Association will be held at the Vestry of West Church, (Rev Dr Lowell's, in Lynde street,) on Monday evening, the 15th inst, at 7½ o'clock.

Question—What is the best method of conducting the general exercises of the Sunday School?

ARTEMAS CARTER, Sec'y.

Boston, April 9, 1844.

☞ NOTICE. The 'Middlesex North Association' will meet at the house of Rev Mr Chandler, of Shirley, on Wednesday, May 1st, at 10 o'clock, A. M.

ap13 JOSEPH C. SMITH, Scribe.

☞ THE NORFOLK COUNTY BIBLE SOCIETY will hold its Annual Meeting in Randolph, First Parish, on Thursday, April 25th, at 2 P. M. Sermon by Dr Codman. ap13

☞ MAY MORNING BREAKFAST & FAIR. The Ladies of Rev Mr Putnam's Society, in Roxbury, propose having a Breakfast and Fair, on May Morning, in aid of destitute societies and for Missionary objects. They solicit contributions of Flowers, Fancy articles, &c. from the Unitarian Societies in Boston and vicinity. 4w ap6

MARRIAGES.

In this city, on Tuesday morning, Edward P. Le Probon, A.M., M.D., of Montreal, U. C., to Lucy Helen, eldest daughter of Dr H. B. C. Greene of Boston.

On Tuesday last, by Rev Mr Waterston, Mr Jonathan W. Mandell, of Brighton, to Miss Caroline Dudley of Boston.

In Watertown, 31st ult, by Rev Mr Weiss, Mr Enos S. Woodward to Miss Abigail C. Young.

In Littleton, 2d inst, by Rev W. H. White, Mr A. Wells Churchell of Harvard, to Miss Harriet M. Porter of L.

In Worcester, on Tuesday morning, by Rev Mr Hill, Rev John Weiss of Watertown, to Miss Sarah F., daughter of Mr Samuel Jennison of Worcester.

In Middleborough, 27th ult, by Rev Mr Putnam, John Augustus Williams of Boston, to Miss Sarah, eldest daughter of Stephen Harlow, Esq of M.

In Marshfield, Fast Day, Mr Thomas S. Whiton of Hingham, to Miss Elizabeth B, daughter of Mr Joshua Loring of M.

DEATHS.

In this city, 8th inst, Mrs J. H., wife of Mr Charles Haskell.

7th inst, Mr Richard Trow, 78; his death was occasioned by a fall, 5 days previous, by which his back was broken.

Mary Jane, only daughter of Mr Riley Hayford, 16.

In Chelsea, 5th inst, Mary C., wife of Mr Ralph Bentley, 37.

In Grafton, 26th ult, Sarah, wife of the late Harry Wood, Esq, 47.

In Leominster, 27th ult, Abigail L., daughter of Dr. Charles W. Wilder, 18.

In Northampton, 29th ult, of consumption, Helen S, wife of C. P. Huntington, Esq, and daughter of the late Hon Elijah H. Mills, 38.

In Hadley, Mrs Deborah Warner, 95.

In Fayetteville, N. C., 1st inst, Mr T. C. Fay, a native of Bennington, Vt.

In Danvers, 7th inst, Caleb F. Low, 15.

In Taunton, 6th inst, Mrs Bethia Mason, 78.

EAST LEXINGTON INSTITUTION, *For Young Ladies and Gentlemen.* This Seminary (which is about nine miles from Boston) is intended for Pupils of both sexes, and will embrace all the branches of a thorough English, Classical and Polite Education.

The pupils will be under the instruction, supervision and direction of Rev Charles M. Bower, Instructor in Languages and Mathematics; Mrs Rebecca W. B. Trask, Teacher in French and the Elementary English branches; Mr Stillman L. Lothrop, Instructor in English Literature and Science.

Music, Drawing and Painting, with other Ornamental branches, by competent Teachers.

Terms per Quarter of Eleven Weeks.

Elementary English Studies,	$5,00
English Literature and Science,	8,00
English Literature and Science, (including the French Language)	10,00
Do do do do do and Drawing,	12,00
Do do do do, Latin and Greek Languages,	12,00
Greek and Latin Language and Literature, (exclusively)	8,00
Music,	10,00

Board 1,75 to 3,00, according to age and requirements of pupils. Term commences 1st day of May.

Apply to STILLMAN L. LOTHROP, East Lexington, Secretary and Treasurer. tf ap13

BOSTON SUNDAY SCHOOL HYMN BOOKS, *Revised.* The subscriber has just issued a beautiful stereotype edition of 'The Boston Sunday School Hymn Book,' with Devotional Exercises, by Lewis G. Pray, approved by the Boston Sunday School Society; revised edition.

[Extracts from the Preface.]

'This Hymn Book is a revised edition of the one entitled the 'Boston Sunday School Book' which six large editions found a ready sale, and which, as the editor thinks, has given to it the sanction of public approbation; since that time many new Hymns have been written or published, far surpassing in excellence many of those which were then accessible to the editor, and some new wants of schools, have been created or felt. Accordingly a large number of the least appropriate have been discarded from the old book and about a hundred new Hymns added to the new. The intention has been to make it strictly, a Sunday School Hymn Book. Not a Hymn, it is believed, has been retained or added, which is not added to some simple and suitable air, to the purposes and objects of the Sunday School, &c. As Sunday School Anniversaries and Rural Religious Celebrations have become, as it were, a part of our moral means of religious influence and instruction, some of the best Hymns which have been written for, or suited to, these occasions will be found in this edition. In many Schools, it has been found by experience, that forms of Prayer and selections of Scripture are desirable. To meet this want, a compilation of such exercises has been made and added at the close of this book.'

'With these few explanations, this little work is commended anew, to the favor of Sunday Schools, and the blessing of Heaven.' BENJ. H. GREENE,
Sunday School Depository, 124 Washigton st.
ap13

SABBATH SCHOOL DEPOSITORY, 118 Washington street. The subscriber respectfully asks the attention of Clergymen, Superintendents and Teachers, to the Collection of Books for Sabbath School Libraries, which he has for sale.

During the last year additions have been made to his list, of all the publications that have been issued, when on examination, they have been found suited to the purpose.

Paying particular attention to this branch of his business, he feels confident of giving satisfaction to all who may favor him with their orders.

The following list comprises many of the New Books, which have been added within the past year.

Alice Franklin, Adventures of a Fire Screen, Anecdotes of American Indians, Adventures of Hernan Cortes, do of Daniel Boone, Beauties of American History, Boy's and Girl's Magazine, 3 vols, do do Library, Book of Nature Laid Open, Christmas Tales, Child's Own Story Book, Conversations on The Parables, Countries of Europe, Child's Friend, by Mrs Follen, Every Youth's Book, Farmer's Daughter, Family of Bethany, Good Little Girl's Book, do do Boy's, Great Secret, Genevieve and Marcelin, Happy Changes, &c.

BOOKS PUBLISHED AT SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row.

Biography of distinguished Reformers and History of the Reformation: Brook's Daily Monitor, or reflections for every day in the year: Coleridge's Poetical Works, 2 vols, best edition: Dissertation and Discourses on the Evidences and Spirit of Christianity: Fresh Flowers for my Children, by a Mother, with engravings: Gould's Poems: Joanna of Naples, by the author of Mirium: Fenelon's Thoughts on Spiritual Subjects: Hildreth's Lives of the Apostles: Latimer's Sermons: Meditations for the Afflicted and Sick: Maundrell's Journey to Jerusalem: Nature and Design of a Christian Church: New England Biography: Owen Feltham's Resolves: Poetry for Home and School: Selections from the Writing's of Fenelon, by Mrs Follen: Selections from the Works of Jeremy Taylor: Sketches of Married Life, by Mrs Follen: Tucker's Light of Nature: Ware's Discourses on the Character and Offices of Jesus Christ: Works of Sir Thomas Moore: Alice Bradford, or Experimental Religion.
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RADICAL CURE OF HERNIA. Dr HEATON, Member of the Mass. Medical Society and Boston Medical Association, will continue to treat and cure HERNIA or RUPTURE, VARICOCILE, &c. under almost every variety of form in which they are presented to the care of the Surgeon. Dr. H. also attends to the Medical and Surgical treatment of DISEASES OF THE EYE AND EAR.

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UNITARIAN TRACTS. One Hundred Scripture Arguments for the Unitarian Faith.

The Unitarian's Answer, by Dr Dewey.

Cause of the Progress of Liberal Christianity in New England, by Dr Walker.

Unitarianism Vindicated against the charge of not going far enough.

Discourse on the Evidences of Revealed Religion, by Dr Channing.

The Power of Unitarianism over the Affections, by Dr Brazer.

Unitarian Christianity free from objectionable extremes, by Dr Gilman.

Evangelical Unitarianism adapted to the Poor and unlearned, by Dr Young.

On the Exclusive System, by Dr Walker.

The Beneficial Tendency of Unitarianism, by Dr Carpenter.

What is it to be a Unitarian? by E. B. Hall.

The Gospel Exhibited in a Unitarian Minister's Preaching, by Dr Noyes.

Unitarians entitled to the name of Christians, by Dr Hutton.

On Erroneous Views of Death, by Dr Dewey.

Come and See, or the Duty of those who dread the sentiments of other Christians, by W. B. O. Peabody.

Claims of the Gospel on Unitarian Christians.

Presumptive Arguments in favor of Unitarianism, by Hurlburt.

The Promise of Jesus to the Pure in Heart, by Dr Greenwood.

Christian Unitarianism not a negative System, by Dr Gannett.

A Brief Statement and Explanation of the Unitarian Belief, by Dr Dewey.

Sober Thoughts on the State of the Times, by Dr Ware.

Doctrinal Distinctness not always Doctrinal Differences, by Muzzey.

A Discourse on some of the Distinguishing Opinions of Unitarians, by Dr Channing.

On Profession of Religion, by Dr Dewey.

Remarks on Creeds, Intolerance, and Exclusion, by Dr Channing.

The Ground of Christian Unity, by George Putnam.

The above, price One Dollar, for sale by JAMES MUNROE & CO., agents of the American Unitarian Association, No 134 Washington street. ap13

ROSE MANUAL. The Rose Manual, containing accurate descriptions of all the finest varieties of Roses, properly classed in their respective families, their character and mode of culture, with directions for their propagation, and the destruction of insects, with engravings, by Robert Buist, Nurseryman and Florist, 1 vol 12 mo. Just received and for sale by JAMES MUNROE & CO., No 134 Washington, opposite School street. ap13

FAMILY BOARDING SCHOOL. MRS. JULIA CRANE proposes to open the first Monday in May, a School for Girls, in which the solid, rather than the superficial branches of education, will form the basis of her instruction.

The French Language, Music and Drawing will be taught to those who may desire them.

Especial and unremitted attention will be paid to the moral instruction of those committed to her care, and every effort made to give them a happy home.

From her experience in teaching, and the location of her residence, (the Mansion House of the late Dr. Thaxter,) in the pleasantest part of the town of Hingham, and in the vicinity of the Steamboat Landing, Sea Bathing, &c.; she hopes to receive patronage.

TERMS.

For Tuition in English branches,	$5,00
" " " French and Drawing,	3,00
" " " Music, per term,	12,00
" " " Board and Washing, week,	2,50

REFERENCES.—Rev. Mr. Huntoon, Canton; Rev. Dr. Pierce, Brookline; Joseph W. Revere, Esq. and Dr. J. G. Palfrey, Boston; B. R. Nichols, Esq.; Rev. Mr. Richardson and Rev. Mr. Stearnes, Hingham; Dr. Gale, Scituate. 4wis ap6

SPARKS' LETTERS ON EPISCOPACY. Letters on the Ministry, Ritual, and Doctrines of the Protestant Episcopal Church, addressed to the Rev. Wm. E. Wyatt, D. D., associate Minister of St. Paul's Parish, Baltimore, and Professor of Theology in the University of Maryland, in reply to a Sermon exhibiting some of the Protestant Episcopal Churches in the United States. By Jared Sparks, formerly Minister of the first Independent Church in Baltimore; second edition. Just published by JAMES MU

POETRY.

LADIES' UNITED BENEVOLENT SOCIETY.

A Society of this name was established in this city, in September last. The purposes of the Society may be learnt from the following passage, which constitutes the preface to the constitution.

'The specific object of this Association is to elevate the condition of the Tailoress and Semstress who have been obliged to labor hard for a scanty pittance, or a price very inadequate to their toil. With a firm reliance on the Widow's God and Orphan's Friend, we have kindly appealed to the employers of that class, with whom we deeply sympathize and wish to aid.—Well knowing that the time has arrived when something *must be done*, we have resolved to bind ourselves together to assist each other; and to ask and expect the sympathy of a benevolent and enlightened community. We feel that our cause is a just one, and believe it will ultimately succeed to some extent in relieving the condition of many of the oppressed.'

Every person who has given any thought to the subject must wish well to this benevolent effort. It is time something were done to place this meritorious class of our citizens on that footing of independence which their industrious, self-sacrificing habits claim for them; and we know of no means more likely to awaken the attention of our readers to the subject, than by presenting to them the following affecting lines:—

THE SONG OF THE SHIRT.

BY THOMAS HOOD.

With fingers weary and worn,
With eyelids heavy and red,
A woman sat, in unwomanly rags,
Plying her needle and thread—
Stitch! stitch! stitch!
In poverty, hunger and dirt,
And still with a voice of dolorous pitch,
She sang the 'Song of the Shirt!'

'Work! work! work!
While the cock is crowing aloof!
And work—work—work,
Till the stars shine through the roof!
It's O! to be a slave
Along with the barbarous Turk,
Where woman has never a soul to save,
If this is Christian work!

'Work—work—work
Till the brain begins to swim;
Work—work—work
Till the eyes are heavy and dim!
Seam, and gusset, and band,
Band, and gusset, and seam,
Till over the buttons I fall asleep,
And sew them on in a dream!

'O! Men with Sisters dear!
O! Men, with Mothers and Wives!
It is not linen you're wearing out,
But human creatures' lives!
Stitch—stitch—stitch,
In poverty, hunger, and dirt,
Sewing at once, with a double thread,
A Shroud as well as a Shirt!

'But why do I talk of Death?
That Phantom of grisly bone,
I hardly fear his terrible shape,
It seems so like my own—
It seems so like my own,
Because of the fasts I keep,
Oh! God! that bread should be so dear,
And flesh and blood so cheap!

'Work—work—work!
My labor never flags;
And what are its wages? A bed of straw,
A crust of bread—and rags,
That shattered roof—and this naked floor—
A table—a broken chair—
And a wall so blank, my shadow I thank
For sometimes falling there!

'Work—work—work!
From weary chime to chime,
Work—work—work—
As prisoners work for crime!
Band, and gusset, and seam,
Seam, and gusset, and band,
Till the heart is sick, and the brain benumbed
As well as the weary hand.

'Work—work—work,
In the dull December light,
And work—work—work,
When the weather is warm and bright—
While underneath the eaves
The brooding swallows cling,
As if to show me their sunny backs
And twit me with the spring.

'Oh! but to breathe the breath
Of the cowslip and primrose sweet—
With the sky above my head,
And the grass beneath my feet,
For only one short hour
To feel as I used to feel,
Before I knew the woes of want,
And the work that costs a meal!

'O! but for one short hour!
A respite however brief!
No blessed leisure for Love or Hope,
But only time for Grief!
A little weeping would ease my heart,
But in their briny bed
My tears must stop, for every drop
Hinders needle and thread.

With fingers weary and worn,
With eyelids heavy and red,
A Woman sat in unwomanly rags,
Plying her needle and thread—
Stitch! stitch! stitch!
In poverty, hunger, and dirt;
And still with a voice of dolorous pitch,
Would that its tone could reach the Rich!
She sang this 'Song of the Shirt!'

MISCELLANEOUS.

Ambition's Victim;

OR THE NEW ENGLAND PHYSICIAN.

A TRUE TALE OF REAL LIFE.

BY MRS. LUCY K. WELLS.

All that the majesty of mind commands—
All that the heart of man insatiate craves,
Is found in Hope's bright page;
And yet the mighty majesty of mind,
Ambition, Fame, are mixed with earthly leaven.
ANONYMOUS.

"A most incongruous title," some arrogant favorite of fortune exclaims, with a scornful curl of the lip. "A physician, engaged each day in the performance of his quiet duties, can surely be little exposed to the allurements of ambition." And is it indeed so? Is there nothing in the pursuits of medical science to rouse the energies of the noblest minds! Surely it is something to explore the hidden riches of nature, and the researches of science and bend them all to the beneficent aim of alleviating human sufferings—something to clear the clouds of gloomy despondency from a gifted mind, prostrated to the dust from sympathy with a diseased body—something to arrest the fleeting spirit when just ready to depart from its earthly tenement, and give back the loved one to the embrace of friends—to receive the blessing of those who were ready to perish, and to cause "the widow's heart to sing for joy" when the daughter who was the sunbeam of her home, or the son who was the stay and staff of her declining years, is restored to her after hope had taken its last lingering look, and all but the skilful, untiring physician had abandoned the sufferer in utter despair. So thought Edward Ralston as he folded in his arms his young sister who had just been rescued from death by the persevering skill of her medical attendant. Edward was a tall, awkward looking boy of fifteen. He was the youngest of four brothers, who had all, except himself, left the paternal home to seek their fortunes in the far west.—His father, a small farmer in Connecticut, had set his heart upon this son as the one who should guide his tottering steps down the hill of life.—For some years every tree he had planted or pruned, had been for his favorite boy. The neat stone walls with which his farm was enclosed, had been built for him—and as he looked around on the fruits of his industry he would say to himself, these things will remind Ned of me when my gray head is laid in the grave. Hitherto Edward had silently acquiesced in his destination. The capacities of his soul were yet unawakened; yet he was thoughtful, and observing of the operations of nature to a degree, which exposed him often to the ridicule of his rough and boisterous school-mates. Where is Ned? would be the inquiry on the play ground; for the kindness and gentleness of his nature made him a universal favorite. "Oh," said a brawny, red-headed fellow, "the last time I saw him he was counting the colors on a butterfly's wing, and bottling up a handful of bright looking bugs that he had been more than an hour collecting in the garden—and he tried to make me believe they were beautiful, forsooth, the simpleton! I believe he expects to get a living by birds and butterflies, and bits of curious colored stone, and strange outlandish herbs and flowers; for I heard his old father fretting about his filling the kitchen garden full of them." A loud laugh and clapping of hands from the merry group, bore testimony to the truth of their play-fellow's portraiture.

Such had been the pursuits of Edward's leisure hours hitherto. His father sometimes scolded and sometimes ridiculed him; but as he was obedient and industrious he generally suffered him to pursue his own course in quietness. But the time had now come which was to give coloring to his future destiny; and when he said to himself "I will be a physician," he fixed his eye upon the star which was to guide his course through life. He procured, I know not how, some simple elementary works on natural philosophy, and the structure of the human frame, and over these he pored day and night. He soon began to make experiments in the profession he had chosen. Unluckily an epidemic among the sheep gave the young devotee an opening for his skill in the Materia Medica.—Six of his patients soon rested from their cares and sorrows, and the patience of his much enduring father was buried in the same grave with them. "There Ned," he exclaimed in wrath as they witnessed the dying struggle of the seventh, "take your books and be a doctor, and then if *men* are fools enough to take your drugs, the sin is their own; but for these poor innocent dumb beasts, I will not let them suffer for your learning."

Ned's pale face grew yet paler, and his full black eyes looked as if they would start from their sockets at this mortifying rebuff. But he stole away to his little chamber, and soon lost the memory of his defeat in speculations on the cause why prescriptions so highly recommended for men, should not prove equally salutary for sheep. In the evening he seated himself as usual by the bright kitchen fire. His mother whose face beamed the very spirit of kindness, pursued her knitting quietly; though Ned thought she now and then cast an unusually sorrowful glance toward him. His fair young sister, whose delicate frame, and lovely intelligent countenance, suited ill with the homely scene, was nestled close by her side, arranging with the taste of a painter the various colors of her "patch-work bed-quilt," and often looking from her work to cast glances of deep tenderness around on the only beings she had yet learned to love. His father, with spectacles on his nose, was seated at a little round table, with the Bible, a volume of Fox's Book of Martyr's, a Treatise on Freedom of the Will, and the last newspaper before him. Each was tried in turn, and thrown aside with an expression of impatience, till at last with a reverend air, he opened that holy book, which had been his guide as he toiled up the hill of life, and whose hopes and promises were his solace now that he was descending the vale of years. For some moments he seemed to be reading, but perhaps an acute observer, would have seen that his thoughts were far away, even from the sacred pages. At length closing the book, he pushed back his spectacles, and said in a hoarse voice, which showed that he was struggling to subdue strong emotion,

"Ned, my boy, I believe your heart is not here in your old father's home, and our little farm, as it used to be."

Ned tried to answer, but his tongue was palsied, and refused to move.

"Well my boy, I see how it is; you want to be pushing your way in the world. I have spent many a weary day and night for my boys, and I hoped for one of you, to watch over me and your old mother, when we are children again. But I never yet tied the hand of my boys. If you want to try your skill with the rest in swimming on the current of life, why then go. 'Tis little your mother and I can do for you, but that little you shall have, and our blessing too."

He paused, and a slight twitching around the mouth of the stern seeming, but kind-hearted old man, alone told what a struggle it cost him to give up the cherished hopes of years. The mother silently wiped a tear from her eye; and Ned, after many attempts to speak, finally articulated: "Father you shall never be ashamed of me," and then retreated to his own room to give vent to his full heart.

* * * * * * *

His books were his world, and he shrunk with the instinctive delicacy of an imaginative and gifted mind from all communion with the uncongenial beings by whom he was surrounded. The preparatory college studies were mastered with a rapidity which astonished his aged teacher, and drew from him many a fond prediction of future eminence. Alas! he knew not that he was thus fanning the flame which was to consume him.

His college life wrought a wonderful change in the silent recluse. He found there those who could understand and sympathize with him; and from the shy, awkward boy he became an intelligent noble looking young man. Yet there was even then a careworn look, which to a practised eye, told of midnight vigils by the pale light—of hours stolen from needful slumber to explore the exhaustless mines of intellectual wealth, which were then opened to his enraptured gaze. The day when he left his Alma Mater was a proud day for him. He left with honor; and his father and young sister were there to hear the rapturous plaudits which his performance called forth. The old clergyman, who was his earliest teacher, was there, and the applause of others was unheard when the young student saw his face light up with an exulting smile, and then behold him brush the unbidden tear from his eye. "Were you satisfied with me," he whispered to the delighted old man as they dispersed among the crowd. "Yes, I was proud of you; but remember my boy, that earthly honors will not purchase a seat in heaven. Don't make fame your idol, and worship it, for you will find it but a faithless friend upon a death bed. "I know it well, my dear Sir," he replied—"I will remember your advice, and seek a heavenly treasure—but now—I *must press forward*—I cannot pause now to think of eternity. When I am established in my profession *I shall be satisfied*, and then I will follow your kind counsel." Oh, how many a young heart has thus silenced the whispers of conscience, and lulled the soul asleep with the vain hope that the time would come when they should be satisfied with wealth, or fame, or pleasure, and be ready to turn their thoughts toward heaven. Did they but know that it is at Bethseda's fountain alone that the heart can find rest, or the fevered longings of the deathless mind can be allayed, they would not turn scornfully and ungratefully from the voice of heavenly compassion which says, "If *any* man thirst, let him come to me and drink." * * *

The traveller who is passing through Vermont is arrested in his course by the beautiful situation of a little village, on a high swell of land two miles from the Connecticut. In the aspect of the hamlet itself there is nothing remarkable. A few neat quiet looking dwellings are dispersed around a verdant square; while the ample church, which opens its doors as a refuge appointed by heaven to point the weary and the broken hearted to that home where sorrow and sighing shall flee away; and the air of quiet and repose which hang as a broad mantle over the scene, tell that there, if any where on earth, every warring passion in the breast of man should be hushed. It was there that young Ralston fixed his residence, among a people simple indeed in their manners, but possessed of sufficient intelligence to estimate and feel

"The power of thought, the magic of the mind."

They possessed, too, that refinement and delicacy of feeling which results from *moral* culture. On the Sabbath, every nook, and hill, and valley sent out its inhabitants, and all, from the gray haired patriarch down to the unconscious infant, were assembled in the house of prayer. The purifying and softening influences of public worship were not lost upon that unsophisticated people. Their religious teacher was a man of more than ordinary intellectual power. He was ardently and devotedly pious, and possessed that singleness of mind and energy of purpose which gives unlimited sway over the minds of others. His people had grown up under his teaching—they loved and venerated him as a father.

Here young Ralston commenced his professional career. There was no rival to obstruct his path. For a time his progress was gradual, and while needful slumber was allowed, and the Sabbath could be to him a day of rest, he bore up against the anxiety which his sensitive mind endured when he felt the lives of others entrusted to his care. He was constant in the house of prayer, and there the overtasked brain, turned to yet higher and nobler themes, could rest from the depressing and exhausting toils of the week. The Sabbath is indeed one of Heaven's best gifts to man; not less necessary is its holy rest to the cultivated intellect and the polished mind, than to him who eats his bread in the sweat of his brow. Then in the house of worship, in the presence of the great and beneficent Parent of all, the petty rivalries of literary strife are forgotten, the aspirations of ambition are hushed, and the soul feels the nothingness of earth-born cares and hopes when placed in competition with the interests of eternity.

But soon with success came an increase of labor and anxiety—labors more exhausting, anxieties more depressing, because the best feelings of his heart, as well as the energies of his mind were all enlisted in the profession he had chosen. And now fame began to breathe its seductive music in his ear. Not in the coarse notes of flattery from which a delicate mind shrinks instinctively, but it came

"Like the perfumes on the wind
Which none may stay or bind——"

in the half muttered "God bless you of the mother who clasped again to her bosom her little one, that seemed to her as one raised from the dead—in the respectful look and kindly words of the uncultivated tiller of the soil, a homage whose sincerity could not be questioned—in the eloquent though brief acknowledgments of the richly endowed and polished mind from which he had lifted the pall of despondency and gloom, cast over the soul by a diseased body; and in the soft though fervent tones of woman's admiration and woman's gratitude which sounded sweet in his ears as his gentle sister's voice Thus lured onward, he paused not in his carcer; pressing on, and reaching forward to yet higher distinctions without consciousness that he needed rest. His professional cases and duties absorbed his whole soul.—He formed none of those gentle and kindly ties which, by dividing the thoughts and awakening the affections, tend to silence the clamors of ambition, which ever cries "give, give!" No wife welcomed his return to the domestic fireside, no little ones clung fondly around him; a boarding house was his home; rest and relaxation in his power, books were his only resource. But the softening influence of domestic charities were not all his spirit needed. The hallowing influence, the calming as well as exalting hopes of the christian, were strangers to his heart. He drank only of earth's troubled fountains, and though he had not yet found their gall and bitterness, for life's cup still sparkled for him, he drank but to thirst again and again. Some years thus passed away in unremitting labors on his part, rewarded by unrivalled fame within his own circle, and it was not a narrow one.

At this period a young man of brilliant talents and fascinating manners, offered his services as physician in the vicinity of Ralston; and soon after a severe and wide spreading epidemic called for renewed exertions, while at the same time, it awakened fears that his more showy rival would have it in his power to supplant him. He now knew no repose either of body or mind. The day was spent in administering to the sick—the night in making prescriptions, and consulting his books. He became emaciated, and looked pale and care-worn. His step once firm and vigorous was now at times alternately hurried, or feeble and unsteady; and some, more observant than others, noticed that he often pressed his hand upon his brow, as if though: and recollection cost him a painful effort. These appearances were however only momentary.—On the contrary, there was never before a time when his efforts and success were so brilliant. He seemed indeed like a being all soul and spirit. There was a dazzling brightness in his eye, a quickness and vividness in his perceptions, which inspired both admiration and awe. After a time, a shadow of unutterable gloom would pass for a moment over his countenance, and he began to whisper to the very few friends whom he trusted, of strange fantasies; he hinted of plots formed against him; and wild and groundless suspicions of his younger rival haunted his imagination. His friends knew not what to fear, but listened in silent wonder. At length, after a day of intense exertion, he returned home at a late hour to his lodgings, and entering with a pale and haggard look sunk apparently exhausted in a chair. "There, he has done it at last," he muttered in a low tone, "I have received a violent blow on the top of my head which knocked me off my horse. How long I lay insensible I know not.—Oh! there is such a weight here," he whispered faintly, putting his hand to his head.

His kind hearted hostess administered such simple remedies as her very limited knowledge could supply; but he seemed sinking, wasting—and the powers of his fine mind seemed rapidly decaying. An incident, trifling in itself, first gave his friends to fear that the spirit which had been like a powerful and sweet toned harp, vibrating at the slightest touch, was now hopelessly unstrung and shattered. It was a lovely evening in June. Supported on the arm of his hostess' son, a young man whose life he had saved, and in whom he felt a deep interest, he was walking in the garden and enjoying the balmy freshness of the evening air. The hour and the scene softened his heart and removed for a time the guard he habitually placed over the expression of his feelings. He spoke of his early home—of his father's worth, of his mother's kindness, in tones of deep emotion; and when he named his sister and dwelt on her deep tenderness and love for him his voice faltered.

"The truth is," he continued in a tone of deep and melancholy foreboding, "I am not, I shall never again be what I have been. I feel that I am prostrated. At times I think little of it—I suppose at such times *all* my powers are alike inert; but when a part of my mind revives, so that I feel the extent of my weakness and decay, my anguish is such that insensibility is preferable."

This conversation was reported to some of his friends, and alarmed them. At that time Dr. Nathan Smith, whose skill and knowledge gave him a power like intuition, was in the meridian of his fame. A messenger was despatched for him by Ralston's friends, who had no doubt his own impressions were correct, and that he had been injured by a blow upon the head. He came and questioned, and examined the sufferer; and then beckoning the landlady out of the room, asked her of his former habits—of his application—his hours of repose; and his appearance when perplexing cases were under his care.

"I cannot tell you, Doctor," replied the old lady, "how he seemed in other places, but I can tell you, for I shall never forget how he looked and appeared when my dear boy was sick a few weeks since. He is my only child—the hope and stay of my heart since his poor father was laid in the grave. My own doctor was absent when he was taken sick of the violent fever which had laid so many young heads low.—With a heavy heart I sent for old Doctor K., but Robert grew worse every hour, and in three days his cure was pronounced hopeless—no more could be done for him. Ah, these were heavy tidings for me! I prayed for submission—prayed that I might be willing to give up my last earthly treasure, and go down to my own grave alone, with no one to wipe the cold death-damps from my brow. And I thought I was willing—though I could say from the heart 'Not my will but thine, oh God, be done.' But when I sat down by my boy, and stroked back the curly hair from his pale forehead, and felt that all that I could do was to moisten his parched lips, and listen to his quick low breathing, oh, doctor! my heart swelled and rose, and I thought I should suffocate. I had sat thus by him twelve hours; he had not opened his eyes nor spoken, and I had no hope of again hearing that voice which had been my sweetest music. I was bending over him and listening to his faint breathing, when I heard a well-known step.—My heart bounded—it was my own dear physician. But when he opened the door, a death-like sickness came over me. 'Oh Doctor,' said I, 'you are too late. Had you come yesterday you might have saved him, but he is dying now.' I looked up at him, and he looked so pale, and shriveled, and weary that I was frightened. 'You are sick yourself,' said I.

"'No, no,' he replied immediately; what are you doing for Robert?'

"'Why, I am only wetting his lips; they told me he must die.'

"'Die,' he replied in a voice so deep and stern that I started, 'any body would die so.—There, take these,' handing me some bitter drugs, 'put them in hot water and bring them to me immediately.'

"He then threw off his coat, and began rubbing my boy with something—I forget the name—but I know it is very powerful; this he continued till I brought him the preparation he had ordered. When I returned to the room I was startled at the change in the doctor's appearance. He looked no longer pale and shrunk as before—I cannot tell you what I thought, but it seemed as if the spirit within had changed him to another man. There was no look of weariness, but he stood erect and firm; his face was flushed, and his eye so bright that I shrunk from his gaze. He now took his station by the bedside, and with the fingers of one hand pressed upon the pulse of the sufferer, he continued to give him, once in a few moments, what I had prepared for him. For some time there was no change. I felt scarcely a gleam of hope; and there was something so strange in the doctor's appearance, he looked to me so like a bright spirit, that I almost left caring for my boy in wonder and anxiety for him. I at last ventured to urge him to take some refreshment; but he bade me desist in a manner so different from his usual kindness and gentleness toward me, that I was ready to weep afresh.

"'My good mother,' said he, in a tone which seemed to crave forgiveness for his apparent harshness, 'I can swallow nothing now. I have often, he continued, with a sad smile, gone without food twenty-four hours when attending upon my patients, and now when our dear Robert's life hangs by a single hair'——

"Just at that moment the sufferer drew a deep sigh, and opening his eyes whispered in a low voice 'dear mother.'

"I was at his bed side in a moment, and oh how my heart beat! But the doctor put his finger on my lip, and motioned me to be silent. Such a glad joyous smile as passed over his countenance for a moment as he looked at me—I shall never forget that look—and then turning his head from me I saw the tears fall drop by drop on the floor. My son is raised from the dead; he is mine again—but he who saved his life"——

"He must die," said Dr. Smith, in a suppressed voice. "I see plainly how it is; there is no hope, for his own fervid spirit has consumed him. The brain has been over-wrought—*there* was the only blow he ever received, and he has been in truth his own destroyer."

And it was indeed so, the remainder of his sad story is soon told. He never recovered from that shock. There were indeed occasional gleams of brightness, which served only to render more dreary the mental darkness that had settled down like midnight gloom over that brilliant intellect. There were times when he seemed struggling with the incubus that weighed him down; when he strove to arrest the thoughts which flitted like shadows across his mind, and when he made painful efforts to give expression to emotions that seemed for a moment to be struggling for utterance. But it was all in vain; and in a short time even these momentary efforts ceased. Mind and body wasted gradually and almost imperceptibly away; and before the scene closed he was reduced to almost child-like imbecility. A simple monument in the village burying ground now marks the spot where, at the early age of thirty-two, Edward Ralston was laid in his long last home. [The Rover.

BRITISH MUSEUM.

That great national monument of literature, the British Muscum, was indebted for its origin to the munificence of Sir Hans Sloane, an eminent physician, who died in 1752; by whose will the British nation were made proprietors of the splendid museum which he had formed at a cost of £50,000, on condition that the government re-imbursed his executors in the sum of £20,000, and would purchase a house sufficiently commodious to contain it. This was readily acceded to, and the whole establishment completed for the sum of £85,000. Several other highly important collections were added, such as that of Sir Robert Cotton, Major Edwards, the Harleian MSS., Sir Wm. Hamilton's invaluable collection of Greek vases; another of antique marble, by Townly, for which the English parliament paid £20,000; the magnificent MSS. of the Marquis of Landsdowne, purchased for £4925; the celebrated Elgin marbles from Athens, at £35,000! Dr. Burney's great classical library, which cost £13,500, as well as other collections. George II. also gave the whole library of printed books and MSS., which had been accumulated by the successive monarchs from the times of Henry VII. to William III. And George III. presented the collection of political books and pamphlets published during the interregnum from 1640 to 1660, comprising above 30,000 in number, besides several curious MSS. That sovereign also contributed the two finest mummies in Europe, and other objects of national interest. In 1803 the government deposited in the Museum many Egyptian antiquities, which were acquired from the French by the capitulation of Alexandria. In 1826 a most valuable and extensive library, formed under the superintendence of that King, was presented by his successor, George IV., for which a new and splendid building has been erected; it is preserved intact. Mr. R. P. Knight also gave a collection of 5205 valuable Greek coins, and the Rev. W. H. Carr, 35 ancient pictures: while Mr. White bestowed £30,000 towards building the library room; numerous grants were also made by other individuals. The gift of George IV. is of the most unparalled munificence, the books being superbly bound, and in most instances large paper editions, amounting to full 250,000 volumes. The entire collection of the Library of the British Museum is estimated at not less than 400,000. The annual Parliamentary grant to the Museum ranges between £16,000 and £20,000. It is impossible to attempt an enumeration of the several literary treasures which grace this magnificent establishment, but one we will mention; it is a curious *Book of Indentures*, which was made between Henry VII. and the abbot and convent of St. Peter's Westminster, for the celebration of certain masses to be performed in chapel, since designated by the name of that illustrious prince, then intended to be built. The cover is of Genoese crimson velvet, edged with crimson silk and gold thread, with tassels of the same at the corners, the whole surmounted with the royal arms superbly wrought and gilt, &c. A tremendous catalogue of the books, MSS. and other relics contained in the British Museum, has been commenced—the 1st. volume in folio has just been printed, but as it *only* includes the items under the first letter it bids fair to last something like 30 years in its completion. [Democratic Review.

BOSTON ORTHOPEDIC INSTITUTION for the TREATMENT of diseases of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical; not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, M. D., Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

A CARD TO INVALIDS. SILAS DURKEE, A. M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a29

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Buckings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

THE Proprietors of the QUINCY HALL CLOTHING ESTABLISHMENT, over the New Market Boston, respectfully invite the attention of the readers of this paper to one of the largest assortments of CLOTHS, CASSIMERES, VESTINGS, and READY MADE CLOTHING ever offered for sale in this city, by the package, piece or at retail. Hundreds of package having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices. Purchasers from the South and West, and the public generally, are requested to call and examine our Stock—every article appertaining to a gentleman's wardrobe can be found at this establishment at prices that must please. Obliging Salesmen, experienced and faithful cutters and workmen are always employed.

TERMS CASH, and no deduction from prices.

mh16 3m JOHN SIMMONS & CO.

NEW BOOKS FOR SUNDAY SCHOOL LIBRARIES. Life of Daniel Boone; Life of Hernando Cortes; Jessie Allen, the Lame Girl; Woman's Worth; Walks in London, by Old Humphrey; Michael Kemp; Visit to the Mountains, by Abbot; Minister's Family, by Mrs Ellis; Love and Money, by Mary Howitt; A Pastor's Present, by Dr Flint; Poor Annie; Little Clara; Stories for Clara; The Firescreen; The Somerby Family; Lucy and Arthur; Willie Rogers; My Sunday School Class; Parley's Tales of Adventure; Parley's Make the Best of It; Conversations on the Parables; Memoir of Deacon Whitman; Persevere and Succeed; Tales of the Saxons; Christmas Tales; Mrs Leicester's School; Parental Instruction; Little Stories for Little People; Alice Franklin; No Sense Like Common Sense; The Young Student, by Madame Guizot; Young Mechanic; Genevieve and Marcelin; Marco Paul's Tales of Travels, 6 vols; Pic Nic Tales, 5 vols; The Huguenots, by Miss Lee; Two Half Dollars; Every Youth's Book, &c. &c. &c. For sale by WM. CROSBY, 118 Washington st. mh30

DR. GREENWOOD'S SACRED PHILOSOPHY OF THE SEASONS. Sacred Philosophy of the Seasons, illustrating the perfections of God in the Phenomena of the Year, by Rev Dr Duncan of Scotland, with important additions to adapt it to American readers, by F. W. P. Greenwood, DD., 4 vol, 12mo. Fresh supply just received at CROSBY'S, 118 Washington st. mh23

PAPER HANGINGS. WM. P. WHITE & CO., Manufacturers of Paper Hangings, at Newark, N. J., would respectfully inform the trade and others that they are constantly supplying their Agents in Boston with a full stock of new patterns of Paper Hangings and Borders fully equal to the French, which will be sold at very low prices. The trade, builders and others, purchasers of Papers, will do well to examine their stock before buying.

SAML. B. PIERCE & CO., Agents,
mh9 3m 51 and 53 Broad st., Boston.

NECK STOCKS. The largest assortment of Neck Stocks in the city, may be found at KIMBALL'S CLOTH and FURNISHING STORE, No 28 Washington street. At this place a general assortment of all articles suitable for gentlemens' wear may be obtained. Constantly on hand, a general assortment of CLOTHS, CASSIMERES and VESTINGS, which will be cut or made to order in the best manner and at the very lowest prices.

Customers to this establishment are reminded that our business is conducted *strictly* on the ONE PRICE SYSTEM. o23

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our customers are assured that we still adhere strictly to ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

NATHANIEL DEARBORN has engraved and published two very neat small Maps, on Cards, about 6 inches by 8. One is a Map of Massachusetts, and the other of New Hampshire and Vermont.

He has also published in the same style a very beautiful plan of our city. They are for sale at the Bookstores. 3t f24

OFFICE OF THE
CHRISTIAN EXAMINER,
AND
RELIGIOUS MISCELLANY,
AT
WM. CROSBY'S,
118 Washington Street, Boston.

DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth, which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold.—Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence. Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful, with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No. 266 Washington street, Boston, corner of Avon place.

N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

CHEAPER AND CHEAPER! SAXTON, PEIRCE & Co., 133½ Washington street, have received and will sell wholesale and retail,

D'Aubigne's Reformation, with Notes, 50 cents.
Kendall's Santa Fe Expedition, 2 vols.
The Water Cure. Hydropathy, or the Water Cure, its principles, modes of treatment, &c. illustrated with many cases, by I. Shaw, MD.
Napier—History of the war in the Peninsula and in the south of France, to be published in 9 parts, each 25 cents.
Cheever's Lectures on Hierachial Despotism, three lectures, each 12½ cents.
Banyan, Cheever's Lectures on the Life and Times of Bunyan, publishing in parts, three now out, each 25 cents.
Travels in the California and Scenes in the Pacific Ocean, by J. H. Farnham, 4 parts each, 25 cents.
Sartos Resartus, by Thomas Carlyle, 12½ cents.
Washingtonian Harp, a collection of original Songs, adapted to familiar airs, designed for the use of Washingtonian Temperance Societies, 7th edition, 12½ cts.
Junkin on the Prophecies, 1,25.
Gunn's Domestic Medicine, or poor man's friend in the hour of affliction, pain and sickness. This book points out in plain language, free from Doctor's terms, the diseases of men, women and children. It also contains description s of the medicinal Roots and Herbs of the United States, 24 edition revised, enlarged and improved.
Pictorial Bible, the cheapest Bible ever published, 1 vol and 2 vol.
LITERARY ADVERTISER. Saxton, Peirce & Co. have just issued the third number of their Literary Advertiser, comprising a complete list of Standard Works, in all branches of Literature, Periodical, &c. which may be had gratis, on application. It will also be sent by mail to any person desiring it.
☞ Orders for any Book or Periodical published, will be attended to with the utmost despatch by addressing SAXTON, PEIRCE & CO.,
mh16 133½ Washington st., Boston.

GREENWOOD'S PSALMS AND HYNNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Shcrburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass; Portsmouth, Walpole, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Conn; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo;